



A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

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[J. J. OWEN, EDITOR AND MANAGER,
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GEMS OF THOUGHT.

Most people need more encouragement
than rebuke.

Mankind worship success, but think too
little of the means by which it is attained.

Dignity is expensive, and, without other
good qualities, is not particularly profitable.

The more perfect we are, the more gentle
and quiet we become of the defects of
others.

Show me a man that won't abuse power
and I will show you one that won't try to
get it.—*Edgeworth.*

I have made up my mind that no hope,
no performance, no honor, no wealth, shall
ever make me swerve for one moment
from what I believe.—*Col. Ingersoll.*

It is an unhappy, and yet I fear a true,
reflection, that they who have uncommon
easiness and softness of temper have seldom
very noble and nice sensations of soul.—*Greville.*

Knowledge, economy, and labor are the
shining virtues of civilized man. They
form the most enduring basis of society
and the surest source of national and in-
dividual welfare.

Hope is the strongest anchor that can
hold any one to the hard duties of this
life; and cheered by the kind words of ap-
preciation of true friends will carry one
through the hardest paths of life.

Morals differ from customs, in so far as
the former are certainly the science of hu-
man happiness, while the latter is the result
of habit and example, often formed we
know not how, and as often unwholesome
as wholesome.

The Reformation was a powerful blow
to Papal power, but aided little in freeing
the minds of men from superstition and in-
tolerance. The histories of Scotland,
France, England and the Netherlands
testify in tortures to this fact.

If the people can obtain compensation
for their labor they will have good houses,
good clothing, good food, and the means
of educating their families. Labor will be
cheerful and the people happy. The
great interest of the country is labor.—*Daniel Webster.*

The world is upheld by the veracity of
good men; they make the earth whole-
some. Life is sweet and tolerable only
in our belief in such society; and actually
or ideally, we manage to live with supe-
riors. We call our children and our lands
by their names; their works and effigies
are in our houses.—*Emerson.*

Thousands of men breathe, move and
live, pass off the stage of life, and are
heard of no more. Why? They do not
a particle of good in this world and none
were blessed by them, not a line they
wrote, not a word they spoke could be
recalled and so they perished. Their
light went out in darkness and they were
remembered no more than the insects of
yesterday. Live for something. Be not
a mere calculating machine. Leave be-
hind you in the hearts of the people a
monument that the storms of time cannot
destroy. Good deeds will shine as brightly
on the earth as the stars of heaven.

WHENCE AND WHITHER.

BY W. C. KINGSBURY.

[Read before the Psychic Circle, San Jose, January 1889.]

From whence have we come, and whither
are we going, is the question man
asketh to-day, and all answers are as yet
unsatisfactory to the greater part of man-
kind. Though to the thinking mind, that
believes in the continuity of life without
evidence, believes the soul or ego of man
must have come from the all-pervading
spirit of life—a potential power we call
God—and through and under the law of
the survival of the fittest and evolution,
has our souls, the ego, come up to the
present standpoint, where, to a certain ex-
tent, we are master of the situation and
yet dependent upon our brother for sup-
port. For, as Pope says,

"All are but parts of one stupendous whole
Whose body Nature is, and God the soul!"

What is that we call nature, from
whence did it come? But from the same
source of all, and coeternal with the great
spirit of life. The atom we call matter
can spread undivided until it reaches the
condition of spirit of which all the uni-
verse is composed. Every individualized
soul or entity, seeks to clothe itself with a
body, while in this rudimentary sphere of
life; and if clothed, must be with spirit,
for every atom, as we term it, is possessed
with life, hence we will call it spirit-atom.
All of what we call matter is but solidified
or condensed spirit, containing innumera-
ble individualized spirit-atoms that form
all bodies, from the granite rock to the
human form. Hence, we must be neces-
sarily clothed with corporate spirit bodies,
and coming under the law of the survival
of the fittest, we, the ego, control this
body, to the extent and in proportion to
our knowledge of the spirit-atoms, that for
a time form or compose our corporate
bodies that are cognized by our natural or
human senses.

The law of the survival of the fittest at
first glance, may seem arbitrary, but
through that law only could our souls have
attained their present condition, yet rob-
bing no other soul possessing the same
power, and making condition better for
spirit, lower in the scale of individualized
life, as all atomic bodies are improved by
the use of each individual life. There
must be a comparative and superlative
degree in all things, or that unattainable
perfection is attained in any and all con-
ditions. All nature teaches the law of
the survival of the fittest in the rudimental
sphere, and eternal progression in all con-
ditions, and from this view the law seems
more just, and in harmony with the
law of progress. We see it manifest in
all departments of rudimentary life, from
the microscopic insect to the most invis-
ible intelligence in man.

Even in our commercial relation, in the
business world, only those fittest for that
life, succeed; and while success may
seem to tend in that direction, other
powers may be disintegrating and scatter-
ing the forces that form the individual's
present and corporeal life. It is the law,
that the lower order or foundation must
sustain the higher, while the higher must
permeate and control the lower, ever ex-
tending the hand to raise the foundation,
as the higher is thus being lifted up, each
being but a part of the whole.

When from the hand of the great Archi-
tect of the universe this little planet was
set whirling in space, a fiery, seething
mass, each atom contained in embryo an
individualized, living soul, possessing all
the possibilities of the great Parent, with
nothing in quantity added or taken from,
since the beginning; only abiding the law
of evolution, for all forms and manifesta-
tions of life, and that same great spirit of
life is here to-day.

Why at first condition a fiery, seething
mass? Because of the active atomic
spirit-life passing and repassing in an un-
organized condition, within a certain
spherical limit; or, as our science might
call it, a combination of all the chemical
properties of the planet promiscuously
thrown together, to precipitate and form
corporate bodies, each after its own kind
as near as possible. The first result pro-
duced by this effort (the combination of
spirit-atoms), was that which is partially
recorded in the history called the Bible;
in the separation of the firmaments, after

which appeared the sea and the dry land,
or a separation of the solids and fluids
with the active spirit of life pervading both
these corporate bodies, from which has
sprang all other bodies, through which
dominant, individualized spirit has mani-
fested. As we before said that spirit of life
is here to-day, manifesting in forms both
visible and invisible, in the individualized
soul and in societies or corporate bodies.
Thoughts are things emanating from the
soul or spirit of all life, in all its unfolded
forms and purposes, building up or de-
molishing all societies. Thus the invisible
power that goes from form to form, disor-
ganizing the spirit-atom in one, and uniting
with the other, yet all with an upward
tendency, until man, the uppermost, be-
gins to conceive of the source of his origin,
of his possibilities, and begins to demand
a more harmonious organization.

It has been said, and I doubt it not,
that the spirit sleeps in the mineral,
breathes in the vegetable, dreams in the
animal and wakes in man. In the min-
eral was the accelerated motion of atomic
spirit life first arrested, or when that cor-
porate body was formed, wherein the
spirit slept for ages, ere atomic spirit life
seemed to organize their power to free
themselves from the first corporate body
to unite in forming other conditions, pre-
paratory for the manifestation through
other forms, and began to breathe in the
vegetable. And many new forms ap-
peared breathing forth pulsating life
though crude and gross in form, unfit
only to absorb and purify the dense chem-
ical atmosphere that then enveloped the
world, the vegetable itself being condensed,
forming coal beds and other formations.

Ages rolled on, evolving new forms and
more refined vegetable life, preparatory to
sustain the incoming animal which could
not at first have survived the conditions.
Here we mark an important epoch in the
work of this atomic spirit life. While the
two first kingdoms were visibly united by
the root of the vegetable, higher forms
dreamed, as it were, into life, apparently
more disconnected; moving about at will,
yet dependent on both the other king-
doms for support, to be able to manifest
in their corporate forms. And as time
rolled on, through the law of progression
and the dominant law of the survival of
the fittest, more intelligent animals, less
gross in their atomic forms, appeared,
dreaming more on the intellectual plane.

Ages rolled on, and in the fierce strug-
gle for supremacy between the forces, and
from the field of carnage arose more
perfect organization. Dominant faculties
found expression to meet the require-
ments of a larger field of action. Still
under the law of evolution and the sur-
vival of the fittest, after ages had passed,
there emerged from nature's crucible, the
form of man, an epitome of the past and a
prophecy of the future, who now appears
upon the stage, and by slow degrees, and
reproduction has gradually awakened on
the higher intellectual plane, and begins
to demand an explanation of his surround-
ings; from whence he came, and whither
going.

No answer coming to his clouded mind
and vision, and seeing there were cor-
porate forms with greater power than he
seemed to possess, and an invisible power
superior to all, he became fearful that
harm might befall him, and began to
search, that he might conciliate and ap-
pease this power. Hence, the source of
sun-worship, fire-worship and all the forms
of worship down to the present time. Man
never once conceiving the idea that the
unfolding of his own being from within
would furnish power for all needed pro-
tection.

And for what purpose was it man sought
to conciliate this superior power? It was
but the manifest law of the survival of the
fittest. The desire to be master of the
situation and to control the same as ex-
pressed in the spirit-atom in its unorgani-
zed condition, having yet to learn that
the individual spirit is but a part of a
whole, and without co-operate, united
effort of the individualized spirit, there
could be but little accomplished. It is
the corporate, united action of the indi-
vidual that gives us our societies, our
nations and the attained liberties of to-day.
All atoms in the domain of the Infinite,
but undergo this wonderful transmuta-
tion in the process of development.
Every grade of life is subject to this law,
and in obedience to the mandate, steps
higher in the scale—takes upon itself new
and more perfect forms. New worlds

emerging from the womb of time, pregnant
with infinite potentialities, join in the
procession and take up their march, while
old worlds, hoary with age, and written
over with the history of conflict, drop be-
hind and are lost in the darkness of seem-
ing death. Tireless and persistent change
is the universal and eternal law. The
human form, pulseless and worn out, but
steps into the tomb to be resurrected in
some new forms of beauty. The granite
rock, wherein has seemed to sleep the
spirit of life for ages, and withstood the
storm of centuries, crumbles at last to
Mother Earth and starts anew to feed the
roots of the forests, whose monarchs tower
toward the sky.

Every grade of life on our planet, from
the lowest order to the last visible work
called man, are but manifestations of the
potentialities inherent in the spirit of the
universe, the incarnation of the thought
of Deity. The poet weaves his web of
fancy ere the song charms the senses. In
the workshop of his busy brain, the sculp-
tor models his soul's creations ere he re-
veals their beauties to the eye of the
world. The castle, with its grand pro-
portions, was with the Architect ere the
corner-stone was taken from the quarry.
So, before the sun and stars were, they
existed as the thought of God, and in
obedience to that thought, the great
wheel of Evolution rolled on its axis, and
new conditions arose—a living pulsation
filled the heart of the universe, and intel-
ligence spread over the earth. Thus, the
spirit, freed from one physical form,
emerges into new life with all its pow-
ers quickened and intensified in its
new condition which it has entered, and
as wisdom points the way in the path thus
chosen, it marches to the music of the
spheres up the mountain side of endless
progression.

Thus has man come up through all the
gradations of life until he stands upon the
apex of this visible sphere of existence,
the highest visible manifestation of cor-
porate life, and in the never ceaseless
march, the thought comes to him,
whither am I going? In his analysis, he
sees that every atom, is identical with
every other similar atom, and in the ulti-
mate, is resolved into identical monads.
That from a certain number of monads
and certain conditions, certain results are
sure to follow. In all undeveloped mind
or matter, this law holds good, and why
not so in man? Scientifically considered
he is a protoplasm and a chemical affinity,
governed by the law of expediency, has
attained his high position through the law
of the survival of the fittest. He sees that
these unchangeable laws as applied to the
so-called material world will not appear
the same when applied to the crowning
work called man. Though the flesh,
blood, bones and tissues of one man are the
same when analyzed as his brother or kin-
dred tribe, and supposed to be subject to
the same law. Is he not a protoplasm
and a chemical affinity, plus something
else? Some unknown quantity that
dominates and controls this chemical af-
finity, causing it in its ultimate expression to
differ from each and all similar collections,
while this unknown quantity continues to
dominate.

That under these conditions has he be-
come a world within himself, a law unto
himself, which he enforces as he will to a
certain extent. He sees his predecessor,
the animal, comes into visible life, flickers
as it were for a time, then dies and disap-
pears from any natural vision he seems to
possess. Also his own kind has pre-
eminence over the beasts of the field, all
come and go as by involuntary action.
Hence the thought what am I and whither
going? I have intelligence, when un-
folded superior to all below me in the
manifest scale of life; have reason, called
instinct in the animal; have intuition that
reaches out into the invisible and unlimited
possibilities. And of what avail? For
with all I must yield to the involuntary and
inevitable law of change, have no abid-
ing place? What or who is responsible
for these conditions? Am I? If so to
whom or what? Certainly to no higher
power, for it must be that higher power
that has shaped the destiny of all over
which I have no control, and if responsi-
bilities rest on me it must be for condi-
tions below me that I have consciously or
otherwise made or have assisted in mak-
ing responsible to a certain extent for
the foundation or plane upon which I
stand.

Responsible to myself or that part of the

creative power within we call God, for all
I have wrought individually and in part,
collectively in proportion as I have given
my life energy to the work producing any
change in this manifest life. He sees the
instinct in the animal. Is the eye of rea-
son in his mind and intuition, the eye of
the soul, to see and guide the reason, the
exercise of which makes conditions for the
reception of higher knowledge? He sees
all forms of religion have come and gone,
all creeds are being outgrown and relega-
ted to the past, though each and all may
contain a latent spark of truth and was the
highest expression of man's unfoldment on
the intellectual plane at the time. He
sees the science of to-day may be in error
to-morrow. The so-called everlasting hills
are passing away. Change is stamped on
everything. The architect and builder of
to-day excels his work in the past. And
a mind that could only grasp a single
thought in the past is now master of the
situation. He sees forms rise from invis-
ible forces and disappear from similar
causes. What he believes to-day he may
not believe to-morrow. Under these con-
ditions where is there any sure anchorage
for the soul, where any harbor of safety,
where weary souls may find rest or embrace
death? There is none for all is life. The
nearest approach to death or rest is the
creed bound soul, who says thus far and no
farther, and only this way can truth and
life be found. But even then he cannot
stop long, his creed is only a landmark to
mark his progress, and an attempted point
for rest sought in the ever uplifting and un-
folding scale of his own inner being or the
divine within. But says he, "Must I for-
ever breast this everlasting wave of mov-
ing life, forever contend against apparent
superior forces, and never find a haven of
rest?"

The answer comes back: "Yes, weary
soul if you choose to make the conditions,
take thy rest; but do not expect to stop
the car of progress. She is slow enough
for you to step off, and a platform is ever
at hand for life's weary pilgrims. And you
may not realize the speed you have been
making, unless you step off and let the car
pass by you for a time, and then step
aboard again as you surely will in time;
then to find yourself a stranger to all con-
ditions around you. Those that have
known you, know you only in the history
of the past. Your place from your own
choice of conditions will be in a rear car,
and this symbol is applicable to all condi-
tions of human life, that you choose to
make and apply it. The car or ship of
life will ever move on, and while you are
aboard and labor from choice in the un-
foldment of your own possibilities, you can
ascend to masthead, or enter the foremost
car, where you can catch the first glimpse
of any new headlight that may appear.
But the time lost in the rest on the plat-
form can never be entirely gained, though
your former companions become your
teachers, for in lifting you are they also
being lifted up."

Again the question comes, Whither am
I going? The answer comes back: "As
you are now unfolded sufficient to make
this demand, know that henceforth you
are freed to a great extent from that free
and involuntary action and power by which
mother nature has ever guarded and made
conditions for you. Having reached the
age of reason and understanding, you are
now responsible to yourself and the God
within you for your own conditions. Since
you seek to be as God, knowing good and
evil, therefore go ye out of the garden
of your Eden, from its shady nook and
bowers, into the broader sunlight of
heaven; work for yourself and humanity.
Learn that the soul or ego was in an un-
organized state or elementary and uncon-
scious condition prior to the time of its
occupancy of an individualized corporate
body, and consciousness began at that
time in a certain extent, thereafter re-
taining their individuality forever, though
in gestation as it were, passing through
different organisms of matter to unfold
this immortal soul or ego—the last visible
form being the human—when in due time
this mortal will be broken and the soul
will be born in spirit life that may never
end."

There still sleeps in earth's great chemi-
cal laboratory, millions of individualized
entities that will yet breathe through the
vegetable, dream in the animal and awake
to fuller intellectual consciousness in the
human form. That the intense and in-
cessant chemical action that is going on

Continued on Eighth Page.

Concentration Theosophically Considered.

It is an accepted fact, established by both collective and individual experience, that in the exact ratio that a given thing or object is desired, it is worked for. By this is not meant a half-wish or weak desire, but an earnest, continuous will to attain the end which calls into action all the inherent forces of one's own nature to act in conjunction with forces outside oneself, that by the condition thus made is generated an energy which stops not short of the object desired, whatever it may be. On the material plane each one knows, or learns sooner or later, that success on any line is a stranger to the idle, the listless and the inert; but, that action, the expenditure of energy, properly directed, invariably yields corresponding and proportionate results.

Broadly speaking, that which holds on lower planes in this connection, also holds on higher planes. Out of the lower, as a basis, rises the higher, which, when realized, also serves in its turn as foundation for still greater ascension. Man must always have a solid and firm foothold, else what he attempts, because it has not a sure foundation, is weak, and is fated e'er long to topple and fall, thus proving time and labor lost. Wisdom dictates that spasmodic and broken efforts unattended by knowledge of how best to proceed, result in failure, no matter what the motive may be. There are many who think that because they mean well, that the result of their actions will prove equal to their intentions. Not so. Often, with the best intention to do good, actual harm is done, and sometimes irreparable evil and calamity follow, which react upon the actor with life-long effect. One has but to review their own life and what they may know of others, to assure themselves of the fact.

Now, when one aspires to that knowledge which is not accessible and attainable along ordinary channels, not because the possession is inaccessible, but because the aspiring one is untrained and unknowing as to how to attain it, it will not be attained unless nor until one first learns how to make the conditions for its incoming and indwelling; then it will come of itself, because the longing and yearning for light in the human heart is the first premonitory and sure sign which signals the incompleteness of the expanding soul, incomplete now that it realizes the existence of something else which it would make its own, and which very yearning is a partial condition for its coming. To supplement the longing desire with rightly directed action, yields its fruition.

There are those who assert that their lives are so employed and occupied that it is impossible for them, not having time and opportunity, to make, by exertion, the conditions for the influx of this greater light and knowledge. Then, do they really feel the need of it? Time exists, but opportunity is of man's making. Time is subject to demand, and if one does not make the opportunity, it is because he will not to do so. Only when the life is so unfolded and developed that it will not be satisfied and content with less than it can attain to, will it refuse to lie dormant and inactive, and fail of time and opportunity. As long as one is content with what is, in that same condition will he remain, or worse, retrogress; nor need he expect that an half-effort will produce more than half returns; nor, that at some auspicious moment, he will be lifted up and carried over present unpleasant obstacles into the padded lap of further laziness. Not by other processes than self exertion does the man progress. Were that all, he might not disturb himself; but, it is not all, for it is either an upward or downward road that all must travel, there is no halting nor stagnation. From those to whom light has come much is demanded, not alone that they keep it ablaze, but that by their life it increase in size and brilliancy so that it serve to illumine others beside themselves. Great is their responsibility, for they have now become the knowing ones; they cannot part with it unless they would annihilate themselves; there is but one safe course for these children of the future—advance. Know, then, that this light, this knowledge, has become a part of and is yourself. What will you do with yourself, save or destroy?

Concentration has a dual meaning, as everything else in nature and existence, and this duality has origin in the one. On the lesser plane, as on the larger, it has its sure and beneficial results accruing to him who develops its potentialities and utilizes its possibilities.

Let none mistake, conscious immortality is a possibility, not a gift; not something which exists as a fact eternal in existence of itself, but that which may become eternal and immortal, dependent upon individual effort and will, and only becomes a reality to those who, by exertion, continuous and unswerving, and spurred on by inherent strength, prove themselves strong to overcome all obstacles in the way of upward progress. He only, who strives and battles against opposition, finally overcomes and gains the Great Reward; he alone deserves it, for immortality is the supreme Crown of Merit.

Concentration is at once an evidence and attribute of strength. It may, like

all else, be perverted; but, considered in its highest aspect; in view of its grandest possibilities and most lofty object, it is a powerful aid for the attainment of conscious immortality—in truth, is indispensable.

Suppose the student of the higher life, the honest, earnest searcher after hidden truth; he who would "Live the Life to know the Doctrine." In his efforts to enlighten himself upon some point deeply concerning his growth and progress, he has arrived at a period when he doubts of what to do, but desires to do the best whatever the result may be as affecting his mere personality; he wants the Truth, the Light, at whatever cost. How shall he get it?

It may be best, when in doubt, to wait; better this than a reckless rushing about in a vain attempt to try two or three different ways at once, thereby only involving oneself in complications of a nature more confusing and inextricable than before.

When this doubtful moment comes to him, as it does at times to all who aspire, let him isolate himself and collect his scattered and bewildered thoughts, and center them upon what he already does know of the doubtful question; let him weigh all he can gather pertaining to it impartially, impersonally, sinking his feelings of what he would like to do, and what would be easiest and simplest to do, entirely out of sight, so that he finds himself face to face with what he does know and that very highest which he aspires to know. Now, when he has severed his pre-conceptions, bias, prejudice, habit, from himself, and stands alone in the presence of his Higher Self, having approached that Presence with a feeling of confidence, and with the conviction that that which he would know awaits him and is his by virtue of his motive and power to possess it, let him demand it, and, "according to thy faith, so be it unto thee." The answer may come at once, in a day, a month, a year; in an unexpected way or from an unexpected source, but it will come, and the waiting one must be ready to recognize and accept it. Sometimes that is asked for in ignorance which is not best; when once bestowed it can never be withdrawn.

Is it hard to so concentrate? So hard that it is impossible to those who never try.

Is it difficult? Yes, at first, for like everything else, one has to learn.

Does it ever become easy? Individual experience must answer.

May one ultimately arrive at a condition when it will become "second nature" to resort to concentration at all doubtful times? To commune with one's Higher Self and through and by it contact those Grand Ones who exist to us as elder brothers? To rise to those planes where beneficent and divine intelligences assist, guide and direct all worthy and aspiring ones?

"Live the Life if you would know the Doctrine." When one would have the Truth against the world; when its possession is his highest and all-absorbing object of life, and his only motive to use it for the good of others; when the engrossing cares of life claim his attention, and duties take him out with the bewildering and confusing world of illusions, into its disturbing and conflicting elements; and yet, no matter where his lot is cast or when, he never allows the Light to grow dim in the inner sanctuary of his own soul, but keeps it trimmed and burning that his pathway is ever clear before him; and in moments of partial cessation of noise, bustle, strife and clash, he ever turns his face to the light, and attunes his heart to the melody of the Song of Life, true as the needle to the pole; and sees in all the one Grand Plan and the one Grand Aim, then will that one know.

Do not expect it else. The best is most difficult of attainment. This, not to discourage, but to warn, so that, in the initial act of making the conditions, one may not expect too much. He who perseveres will, after many falls and failures, succeed at last. This is the test, that one does persevere. Perseverance to rise and continue after every fall, pressing steadily onward and up the steep and rocky path, the inner eye never for a moment losing sight of the goal, is sure evidence of that interior and true strength which achieves at last, and is that strength which proves the potential God. Excuse and extenuation will rise to blot and obscure and misguide; passion, prejudice, habit will exert to cause deviation; transient pleasures and the littleness of life will entreat and beguile; custom and precedent, like iron bands exist to hold and imprison; but, he who yields is weak in the light of the Great Strength which is not less than defiance to all and triumph over all.

The one commonality of all mankind is the possession of high ideals; high, not in the sense of comparison one with another's, but high in that these ideals are above each one's present condition up to which each one looks and would rise.

No man e'er lived since time began,
Of high or low degree;
In Christian home or Pagan land,
What e'er his lot might be,
But yearned to break his present bonds
And struggled to be free,
From chains that bound and bolts that barred
His greater Liberty.

It is grand to possess a high ideal; grander to realize it. Each one possessing high ideals, any course other than an effort to realize them is so far short of man's duty to himself and to others. No one need deplore that he has not room nor scope in which to work, or lacks the sub-

stance from which to transform into a nobler and better man. The room and substance are within himself, and are inherent in his own organism at all times, when and where he wills; he has but to look to see, to know. These ideals, the lighted flames set by the hand of Omnipotence in every human heart, will pale and grow dim surrounded by the foul vapors of passion and selfishness, and these last must be purged and expunged if that which is the man would survive to his immortality.

This is the work;—that the flames not only burn, but that they increase so that they illumine the whole man. Each one, would be attained, must definitely and particularly, not generally and scatteringly, concentrate all his forces to the accomplishment of weeding out and killing all elements of his lower nature, so that the Divine have room and opportunity for expansion and full fruition according to its inherent capacity. What the "lower nature" is each one knows in part, and knows enough for the present purpose of beginning to eradicate it. It is that which each one condemns in himself as foreign and opposed to his own ideals of what is right, just and perfect. To supplant this lower nature with the higher is the work and labor of many lives, but never accomplished, indeed, except a beginning is made; that beginning, individual and present effort; that effort contingent upon continuous and never failing strength. The weak often go down in the struggle, to rise again, may be; the strong have fewer falls and sooner rise; bruised and wounded, beaten and storm-tossed, but holding to the course because the spirit which actuates and constitutes them is the Pilgrim journeying home and wills not to loiter or fall by the way. The road is long, the goal an endless distance in the future, but there comes a time when the strong surmount all time and distance and fore-taste the Great Reward. Then, is the ONE REALITY their very life and all else but shadows and unsubstantial things.

Would you know the secret of secrets? Then begin the mastery of self. You know how to begin, that is sufficient; the next step will disclose itself when you are ready to take it and it does not now concern you. No one remains unnoticed and unrecognized when they become worthy. Strive, then, to deserve. It may be in this life, it may be only after many lives. What matter? None, if you know yourself to be eternal. One learns after while, that there is only the present. If you do not now know it, aspire, work and wait, then you will in good time.

SAN FRANCISCO, Feb. 12, 1889.

Letter from Dean Clarke.

EDITOR OF GOLDEN GATE:

Wishing to add my mite to the interest of your valuable exponent of our cause, I send a few words concerning its progress here. In Denver, as in many other places, our movement is yet somewhat chaotic, but efforts are being made to reduce chaos to order by organization. A society bearing the somewhat pretentious name of "The College of Spiritual Philosophy," has been collected from "the divine fragments" scattered through this rapidly expanding city. Believing in "the eternal fitness of things," the trustees sent me to act as "Dean" of the Faculty, and with the earnest co-operation of the President, Judge Simmons, and the other officers, we have put our "college" in running order, and for six weeks have been teaching a numerous and highly intellectual people, such as nearly all enterprising Western cities contain—the higher education of our philosophy. The present outlook is favorable for success, as there seems to be an awakened public sentiment favorable to a reception of new light upon the mooted religious problems of the age.

Dr. Matthews, an English test medium, also has public meetings twice each Sunday, which, I am told, are well attended; and a Mr. Gray, a resident psychometrical reader and medium, has just opened a small hall for Sunday meetings. Dr. Abbot, an independent slate-writing medium and a professed teacher of occultism, has also held public meetings, but having so much office business, has retired from the platform. There are other mediums of some note with whom I am yet unacquainted, so cannot report of their work.

Denver is having a marvelous material "boom," and of course the affairs of this life so engross the thoughts of the people that "other worldliness" must for a time be subordinate; but being in altitude "not more than five miles from"—heaven, some of the people are looking thither.

The editor of the *Rocky Mountain News* has been liberal enough to publish very fair abstracts of my lectures, and after having copied Prof. Huxley's silly *Pall Mall Gazette* article on "Spiritualism," it published the enclosed reply from myself, which you are at liberty to copy if desirable.

I enjoy the beautiful climate here and have found many warm friends. With best wishes for the *GOLDEN GATE* and its readers, I am,

Yours for progress,
DEAN CLARKE.
DENVER, COL., February 18, '89.

Curiosity in children is but an appetite after knowledge. I doubt not but one great reason why children abandon themselves wholly to silly pursuits and trifle away all their time insipidly, is because they find their curiosity balked, and their inquiries neglected.—Locke.

From The Sun Angel Order of Light.

(Written for the Golden Gate, through the mediumship of Mrs. E. S. Fox, Seer for the Order of Light, by Spirit Guides, Leader of the Oriental Band in the Heavens.)

Children of the Order, from the halls of light where Wisdom meets her children clothed in her garments of light, has Saidie come to her own with greetings of love. Saidie would that an added influence of love and harmony might pervade the entire Order. She would that each child devote one-half hour each week in communion with the angel guides, for in so doing you make a stronger center for the guides, receive an added baptism from the spheres, and become in reality soul-batteries, between which the magnetic lines are formed, and love, peace and harmony, may thus be assured through the length and breadth of Saidie's realm.

With the workers unseen Saidie has ever labored to promote right, truth and justice. She has sought to dispel the myths that have enshrouded the land; and wherever a brain, receptive to advanced truth, could be found, she has sought, through the power of a love which is a boundless sea, to scatter gems of thought, which in after time would be found immortal truths. Look o'er the histories of the past and you can see where advanced thought and principles have found their way to the atmosphere of earth; have been accepted and left on record. Even in a land of bigotry and superstition some one was always found who would place these ideas where they would be preserved, and in after times have risen those who dared to read and ponder even that which the powers that be declared infidel.

Saidie and the wisdom guides have rejoiced when one rose up in the land who dared proclaim the right of free thought, who dared to assert the rights of human reason; dared to proclaim ideas untrammelled by creed and untarnished by superstition, and at the present time so filled with fulfillment of high purposes, and yet a time of continual war of thought. Saidie has only the principles of right, truth and justice, to advance. She labors unceasingly, untiringly, for Truth, which is of a higher life.

Children, the principles and events which Saidie and others have laid in your hands, are those which exist in the land to which all are journeying. Saidie says the events, and although these are of the past, they live still in memory—their influence exists—for it is the actual of the past from far away times until the present that have made each one what they are to-day. You cannot take the volume of your lives and ruthlessly destroy any chapter thereof without marring the whole, and while Saidie would bid each one leave the mistakes of the past and press on to the attainments of the future, she also bids you do so with this thought in your heart: that through failures and mistakes you have learned wisdom; and let the thought be the mantle of charity you would throw o'er the shoulders of less fortunate brothers and sisters, who perchance are struggling to overcome, as have you. Let the strong lend a helping hand to the weak in all love and kindness, while they ever strive to clothe all imperfections with the bright mantle of a loving charity.

Children, to come to you with love and truth, Saidie must e'en come with the power to bring to the light all imperfections and sins. She asks of each one to uproot the same with ruthless hand, and to diligently sow in the place left vacant the seeds of a divine life. Mistakes and errors must be left behind in the race for life. Time must give place to eternity, mortal to immortal life. The records must be read and read again. Write each one henceforth with the pen of Truth, while the light of ages sheds its benign rays o'er heart and brain.

Saidie would that the angels had the power to sweep inharmonious and undeveloped from the face of the earth. But these things must come through the law which governs all things—the law of cause and effect. In its train follows all that is of value to the human race, for Saidie holds as truth most sacred that all which is of life shall remain while the debris falls away, sinks into oblivion.

Oh! that the waters, deep and dark, might close o'er and bury beneath their black waves the error and sin of humanity, and speedily. While Saidie and the higher angels must come through clouds and darkness to plant the standard of Truth and Love, think not, ye children of light, that all trial, all bitterness, is endured by mortal life. Saidie has drank from many bitter cups, but the most bitter of all is that for time to come perchance. Her very own, for whom her heart bears its burden of sorrow, must yet wander in the wilderness, unlighted by the lamp of love her children have borne earthward. Let these higher truths bless your hearts with light, love and wisdom, and may peace be yours.

SAIDIE.
J. B. FAYETTE, President and Corresponding Secretary of the Sun Angels' Order of Light.

It is ridiculous to hold an editor or the management of a paper responsible for the views expressed in every clipping put into the paper. An editor so hampered can hardly call his scissors, much less his soul, his own. What is the use of giving a feast of flattery to one side of every possible question. A paper can't be all sweet cake, pie and custard, any more than a good dinner can. There must be some

tart and pickle in it. Let the editor put in a few acid drops once in a while from the other side of the question. Lemons are not all sweet, but wholesome. If you see anything in your paper you don't like, be polite as you are at the table, and help yourself to something you do like among its contents.—*Garden City Herald*.

Two Messages.

EDITOR OF GOLDEN GATE:

Dr. McIntock was a man of sterling integrity and of high principles of morality. During the time the writer knew him in Vineland, New Jersey (the year 1867), he was entertained on several occasions with his experiences in Spiritualism, as he gave them orally. The doctor had sittings with Katie Robeson, and regarded her as the best medium of all. At one time she was entranced by his guardian spirit, whom he had known while on earth. She controlled in a familiar way, and sat in his lap. "Where's that ring I gave you?" The doctor felt in the wrong pocket. "Not that pocket," said she, "the other;" and so he changed his finger and took the keepsake given him by the spirit in lifetime, from the place of deposit, as she had indicated.

At another sitting, suddenly the medium, in trance, began to grate her teeth, and doubled up her first sternly at the doctor; she says: "D—n you!" "Who's this?" "I'm Arthur Spring, that you cut up, d—n you." "I did cut up the body of Arthur Spring," said he, "and I'd cut up any man's body that would commit murder."

Dr. McIntock, being a Professor of a Medical College in Philadelphia, in former years, probably dissected more bodies than any other surgeon. He told me of some of his experiences in lecturing in former years; that he gave lectures in Pittsfield Medical College, Massachusetts, one or two days in the week, and between lectures, he traveled over one hundred miles with a horse and sulky, to get to Castleton, Vermont, where he filled other engagements.

At our regular seance on the 29th ult., as if by concert of agreement, these two spirits, Katie Robeson and Dr. McIntock, so well acquainted on earth, both came and wrote in succession, and here are their messages, so characteristic of each. The doctor was known to be brief in speech, giving much in few words. "Multum in parvo." He gives us three subjects in one paragraph. I submitted the portion relative to the celebrated words of Hamlet to Horatio in Shakespeare, to Brother Dickson, who was a familiar acquaintance of Dr. McIntock in Philadelphia. "A hundred times I've heard the doctor repeat those words," said he.

DR. JAMES MCINTOCK'S MESSAGE.

"I have not changed materially, though I have cast off the caterpillar form, and am now in the butterfly state. There are more things in heaven and earth than can possibly be dreamed of in any one man's philosophy. The car of improvement is rolling along, and there is no stop, but yet it rumbles continually, while men and women come and go, pass out, and rise to higher conditions. More anon. MCINTOCK, M. D."

KATIE ROBESON'S.

"I was well known among some of you while here in the flesh, and I passed out at rather an early period of life. I often thought I would like to live as long as I could be of use to my fellow-creatures, but the old physical body went down under disease, and I, my real self, was forced to take up my abode in another portion of the universe. I knew well enough the change would be to my advantage, yet I had a desire to stay and help the world on toward that great and glorious light which has dawned upon so many of you.

"When I come back here it revives old associations, and it seems to me that I must take hold once more and help on the good work, but I realize that I can only work for the people in a spiritual capacity, and that I am rejoiced to say it is of vast comfort to us all on this side of life. Though we have the physical form, yet we behold the glorious light of the sun of immortality, and are permitted to rise above the coarser things of earth and what is best of all, we no longer suffer the pains and aches of the physical form; but in the land of eternal sunshine we begin anew our life.

"It is joy to be released from the sufferings of a diseased body and to know that death does not end all. The truer, nobler faculties of the human mind are strengthened and intensified to a wonderful degree. This is a busy life and we all have a great work to do, if not here it will come upon us on the other side of life. I knew before the end of my earthly journey that these things were all real, and it is sad to see so many pass out unschooled, undisciplined or uninformed of what their day is in the great future. Such have to come back and begin the journey of life here that they may have a regular corresponding thread of existence extending from this transitory place to the land beyond the shining stars.

"I rejoice to-day that I had the knowledge of these things before I was called to take my exit, and yet the great lessons of benevolence of every kind that we cannot always fathom, admonishes us to feel the greatest sympathy for those who have not had the glorious light as we have had. Hence, let us all strive to let our light shine and be faithful ever more to the knowledge that is within; so the world may be the better for our having lived in it.

"There will be a vast overturning soon among the children of men, and many things will be brought to the light of the glorious spiritual day, and be made so plain that he who runs may read and learn that the mission of the human race on this planet is of a vast more importance than may be known of now. Go on and ever be at your post, for the faithful are few and the martyr's work rests heavily on their shoulders.

Your friend and sister in spirit life,
KATIE ROBESON.
Given through Chester Fish, January 28, 1887.

Fraternally thine,
RILEY M. ADAMS.
VINELAND, N. J., Feb. 7, 1889.

The grandest Bible we meet with are noble human souls. In these the sweet voice of a glorious divinity gently whispers.

Written for the Golden Gate.

Theosophia: Cui Bono?

BY THEO. G. ED. WOLLEN, F. T. S.

This important question appeared in these columns not long ago, and though it was answered tersely by Sarah A. Harris in a late number of the *GOLDEN GATE*, it seems not inopportune to revert to it and examine at the same time some incorrect statements which accompanied the question.

That "Theosophy is a nearly forgotten old current of thought," is not quite acceptable. It is not the object of these lines to argue the question; some facts will be stated, of which the reader can draw his own conclusions, or some questions may be asked which may be answers in disguise. But ever keep in mind, that Theosophy postulates the "Universal Brotherhood of man," a real one, not only on paper or on the end of the tongue.

Theosophy, recognizing truth in the germs, in the essence of all religions, embraces the Buddhist system, with its corner-stone, Karma—Re-incarnation. "Be not mocked, that which ye sow, ye reap." Is this not nearly and mostly forgotten? If not, please state in what place in Christendom it is a practice. Ask the countless multitude, which expects absolution from their sins and consequently eternal happiness by a profession of faith in Jesus crucified, if this law is ever thought of! Ask all those, good and bad Christians, who in their daily lives and vocations try to take, and do take advantage of a brother's or sister's needs or ignorance, if they remember their Master's admonition: "Do unto others as you wish to be done by," or Paul's: "That which man soweth, that also shall he reap?" Yea, how many, or how few do probe their thoughts, words and deeds by the Golden Rule?

Friends, try to be honest towards your own selves; analyze, search, place your hands upon your hearts and answer. It may be that some think that this of Paul is a "hard saying," that he meant something different, as on another page he states that the blood of Christ cleanses of all sin, and that by belief in Him we are justified. At any rate, this doctrine of Karma is not pleasant, it is an uneasy one, therefore let us no longer think about, yea, try to forget it. But what is the result of this inconsideration, of this forgetfulness? Look at the Christian nations, all under arms, ready to slaughter each other; and in our own country? Is it not a game of freeze-out, of big hog and little hog we are engaged in? Is the law of Karma practiced, or is it forgotten? Where and when does the doctrine of the Christ, the Golden Rule, come into our life, our general daily, not our Sunday life, continuously and not only by jerks?

"Shall we say all Christians are hypocrites?" No, but He who said, "Let him who has two coats give one to a brother who has none," He may convict many. Who amongst us who has only two dollars gives one to a brother who has none? Answer. Can an honest man or woman, who loves humanity, "the great orphan," be satisfied with the visible results of the Christian's religion? And the invisible ones!

"By their fruits ye shall know them." Indeed a true word! Without referring again to the wars and rumors of war amongst Christians, think of the former butcheries, *auto-da-fes*, cruelties and enormities committed in the interest of religion (God save the mark!) upheld, instigated, prosecuted and prayed for by priests, even by the "servant of the servants of God," the "Vicar of Christ." Has ever the Buddhist doctrine upheld such action, has ever a Buddhist high or low priest defiled the pages of history with the gore and agonies of human beings? No! and here we have a result of the doctrine of Karma, a result of Lord Buddha's law. "Have good will to all that lives, letting unkindness die, and greed and wrath." And here is a direct answer to the *cui bono* of Theosophic effort which intends to lay open the monstrous hypocrisy, the ever-renewing sore which afflicts humanity.

Theosophy teaches that this "era of rush and hurry" is a descending progress, so to say; that this utilitarian age contains a tremendous fraud, yea, an unending crime against "the great orphan," humanity, in comparison with which the advantages of telegraphy, steamboats, etc., dwindle into insignificance.

To those who are satisfied with and happy in "this rush and hurry," there is little to say. Those who want to remain in Jesus and be saved by his blood—let them remain there (but keep his commandments), those who love the world with its lusts (and woes)—let them love it. Theosophy calls on those who are heavy-laden, who are at unrest and dimly feeling there is rest and light somewhere; it tries to explain the illusory character of all which the world mostly prizes, and to show the true, the actual state and condition of things, that which is, and not only of that which appears to be.

"How can one have any conception of God?" Quite easy it is to conceive any man-made god. Don't we read of the characteristics of Jehovah Odonai, who requires slaughter and delights in blood, being a terror to all but his own? Don't we know of the Christian's God, a loving Father, who repents to-day, an angry God of battle to-morrow, one who treats some of his children like a weak papa, others like a heartless monster? If it is impossible for finite minds to conceive the Infinite, it cannot be helped, that is all. If you have no wings, do not try to fly.

"Measure not with words the immeasurable, nor sink the string of thought into the fathomless." What for, anyhow, does one want to conceive the Infinite? Cui bono?

That re-incarnation is "certainly anything but a pleasant contemplation," that "it is not at all inviting," is undoubtedly true for a great many; it is far more preferable to go direct to heaven, to Summerland—only it is not at all a question of preference; it is a question of "living the life."

Theosophy is not concerned with the code of Manu except with its moral teachings. If Manu teaches that a human being may be reborn as an animal, it is just as reasonable, probably more so, than the assertion of others, according to which a red-handed murderer, provided he "professes faith," jumps from the gallows into the arms of Jesus. Do you remember the "kiss me Charles" Rev. Cox?

But Theosophy is concerned with the teachings of Buddha, as well as of the Christ, and nowhere exists such an easily understood, beautifully rendered version of both's teachings than in the not yet sufficiently appreciated "Light of Asia." Read it, study it, investigate it, assimilate it as the aliments are done by the body, then you may perceive the path which Buddha discovered or uncovered, and invited mankind to tread it.

"Enter the path, there is no grief like hate, No pain like passion, no deceit like sense."

Study the Sermon on the Mount; if you love and live it, then you are on the path. As for those illustrations of Yoga, which mention postures, regulation of breath and any and every kind of externalism, they do not apply to a theosophic life, they belong to the Hatti-Yoga system, which aims to obtain material results by material means, all of which Theosophy does not recommend, whilst it advises to follow and to practice, to those who are able to do so, Raja Yoga. Nothing better to explain it, than the following excerpt from "Lucifer," written by a most competent writer:

"There are four (out of the many other) names of the various kinds of Esoteric Knowledge or sciences given, even in the exoteric Puranas. There is I. *Yagna-Vidya*, knowledge of the occult powers awakened in nature by the performance of certain religious ceremonies and rites. "II. *Maha-Vidya*, the 'great knowledge,' the magic of the Kabalists and of the *Tantrika* worship, often sorcery of the worst description.

"III. *Guhya-Vidya*, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations), and depending on the rhythm and melody used; in other words, a magical performance based on knowledge of the Forces of Nature and their correlations; and

"IV. *Atma-Vidya*, a term which is translated simply 'Knowledge of the soul,' true wisdom by the Orientalists, but which means far more."

"This last is the only kind of Occultism that any Theosophist who admires 'Light on the Path,' and who would be wise and unselfish, ought to strive after. All the rest is some branch of the 'Occult Sciences,' i. e., arts based on the knowledge of the ultimate essence of all things in the kingdoms of nature—such as minerals, plants and animals—hence of things pertaining to the realm of material nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of Science. . . . Let them know at once and remember always, that true Occultism, or Theosophy, is the 'Great Renunciation of SELF,' unconditionally and absolutely, in thought as in action. It is *Altruism*."

The idea of theosophists or any other common sense persons thinking of or wanting to introduce some Hindoo social customs in this country is a branching off with a vengeance; it was an unhappy thought to do so, and of questionable taste, not to be discussed.

It may be recommended to writers to acquaint themselves of the subject they want to discuss, or else mistakes and incorrect statements are the result; rather freely produced by the daily papers are slanders when it serves them to create a kind of sensation, or to lie about a subject which is not yet popular, Theosophy for instance. This "hint" applies to the *Chronicle* with its article, "A Theosophic Fraud," which it did not care to correct when it had an opportunity to do so.

The Papal System, which became supreme during the Middle Ages, was exclusive in its demands for belief, and logically compelled the Church to persecute. The Roman Church can hold no other view. She is compelled by the logic of her very existence to be intolerant, and has never abandoned that position. The famous syllabus of Pious IX. condemned the opinion that man ought to be free to adopt his own religious belief and that the church should be separate from the State. The present Pope, Leo XIII., has affirmed in more moderate language the same doctrines and denounced liberty of speech and of the press in the Encyclical letter of December, 1885, and June, 1888.—*Dr. Schaff*.

If thou hast done harm to any one, be it ever so little, consider it as much; if thou hast done him a favor, be it ever so great, consider it as little. Hast they neighbor shown the kindness, do not undervalue it; and nris he caused thee an injury, do not overrate it.—*Talmud*.

The Cause in Denver.

EDITOR OF GOLDEN GATE:

Being much interested in the cause of human progress, I deem it proper, as well as a duty toward one of our veteran workers, to say that the cause of Spiritualism in Denver has recently been given a decided impetus by the earnest and efficient labor of Dr. Dean Clark of Boston, who has won golden laurels as a speaker, and a host of friends by his genial, cultured manners. His powers as an orator, in inspiring and enthusing his auditors, are truly of a high order. No speaker has visited Denver for years that has won more general approbation, and his powers are attracting attention through reports in our leading papers from the public not hitherto interested in the Cause.

Though he, as well as his few earnest co-operators, have many difficulties to overcome, we feel we have the right man in the right place, and hope to be able to retain his services till the Cause is firmly established on its proper foundation, and the best elements of Denver society are its promoters.

I am not given to fulsome adulations, but justice demands that our stalwart and staunch exponents, like Dr. Clark, should receive the mode of honor due for long, self-sacrificing labors in a cause that tries men's souls.

Yours for truth,
MAY BARRINGTON, M. D.
DENVER, COL., Feb. 11, 1889.

The young Emperor of China has a strong dislike to missionaries, and will probably make it unpleasant for them. He says it is very cheeky for Americans and Englishmen to claim to have the only true religion, and he believes they are lying about it.—*Detroit Free Press*.

To acknowledge our faults when we are blamed is modesty; to discover them to one's friends, in ingenuousness, is confidence; but to preach them to all the world, if one does not take care, is pride.

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DR. DYER,
ELECTRO-MAGNETIC HEALER,

Treats Acute and Chronic Diseases.

Office at 558 Sixth Street, Oakland.

Get off at Broadway Station.

DR. DYER will give lessons to patients, and others, on the practical use of his new machine.

Diagnoses disease, and no questions asked. Test treatment free of charge.

A LIBERAL OFFER!
—BY A—

RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

Send four 2-cent stamps, lock of hair, name, age and sex. We will diagnose your case FREE, by Independent Spirit Writing.

Address, DR. J. S. LOUCKS, Worcester, Mass. jan15-tf

PROFESSIONAL CARDS.

MRS. T. M. DIXON,
CLAIRVOYANT, TEST, AND BUSINESS MEDIUM.

Diseases Diagnosed.
Sittings daily from 10 A. M. to 5 P. M.

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MRS. W. WEIR,
TELEGRAPHIC MEDIUM.

Controlled by the late Mrs. Breed,
THE WONDERFUL RAISING MEDIUM.

1502 SEVENTH STREET, WEST OAKLAND.
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J. P. DAMERON,
ATTORNEY AT LAW.

290 MONTGOMERY STREET, SAN FRANCISCO, CAL.

Room 21. jan15-tf Take Elevator.

MRS. E. PERKINS,
CLAIRVOYANT, TRANCE AND INSPIRATIONAL MEDIUM.

Also, Diagnoses Disease under the control of her Guides, and gives advice upon all subjects.

Six Questions for 50 cents; Sittings, \$1.00.
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MRS. EGGERT AITKIN,
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MAGNETIC HEALER AND TEST MEDIUM.
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Between 4th and 5th, SAN FRANCISCO.

Developing Circle Thursday evening. Public Circle Sunday Evening.

MADAME DEBOTH,
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Will hold Public Circles on Wednesday and Friday Evenings, at her residence,

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CULTIVATION OF THE INTUITIONS.

Classes in Occult Sciences.
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To 309 THIRTEENTH ST., SAN FRANCISCO.

Sittings Daily. sep15-tf

SEALED LETTERS ANSWERED.

By MRS. ELIZA A. MARTIN,
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Terms \$1.00 and two 2-cent stamps.
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MRS. LIZZIE FULTON,
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Six Business questions answered, or a Delicately of Character given, telling business best adapted to.

For \$1 and two 2-cent stamps.
Send date of birth. Minerals psychometrized for \$2.50.
nov10-3m

DR. A. W. DUNLAP,
CLAIRVOYANT AND MAGNETIC HEALER.

822 MISSION STREET,

Diagnoses disease without questions; all kinds of disease treated; root and herb medicine used; eyes, cancer, tumors, etc., successfully treated; has had twenty years' practice as a Healer in this city. References at office.

MR. AND MRS. H. PETTIBONE,
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Especially attention given to the development of all phases of mediumship.

No. 115 Jones Street, SAN FRANCISCO.

Send for Magnetized Slates, with instructions for development.
nov17-tf

MRS. SALINA PULSIFER,
MINERAL PSYCHOMETRIST.

Webster Street, East San Jose.

Small specimens of rock may be sent by letter. Prompt examinations made. Terms, \$2.50.
aug13

MRS. A. C. JOHNSON, M. D.,

No. 804 HAIGHT STREET,

SAN FRANCISCO, CALIFORNIA.

dec1-28-2m

MME. SINCLAIRE
—AND—

MME. MELVILLE.

MAGNETIC AND ELECTRIC TREATMENT.

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MRS. M. MILLER,
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Meetings—Tuesday, Thursday and Saturday evenings, and Fridays, at 2 P. M. Sittings daily, \$1.00.

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Admission to Public Circles, 25 cents.

PROFESSIONAL CARDS.

DR. THOMAS L. HILL,
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Office—Odd Fellows' Building, S. W. corner Seventh and Market streets, San Francisco.

Office Hours—9 A. M. to 5:30 P. M. Consultation Hours—4:30 to 5:30. jan15-tf

MRS. HARRIS
Will give instructions in the

PRINCIPLES OF THEOSOPHY, AND THE CURE OF DISEASE THROUGH THE POWER OF SPIRITUAL THOUGHT.

Address, Mrs. SARAH A. HARRIS, Berkeley, Cal.

MISS MARTHA A. TEW,
SYMBOLIC SEERESS AND HEALER.

384 Turk Street,
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dec1-24

MRS. D. N. MAXWELL;
TRANCE, BUSINESS AND HEALING MEDIUM.

No. 108 Taylor Street, San Francisco.

Letters Psychometrized and Satisfactory Answers Given.
Office hours from 10 A. M. to 5 P. M.
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B. STURMAN, M. D.,
OFFICE—ST. ANN'S BUILDING,

Cor. Powell and Eddy, Rooms 35 and 36, Third Floor, SAN FRANCISCO.

Office Hours—9 to 11 A. M., 2 to 5 P. M.

Particular attention given to the treatment of Women and Children.

Female Diseases and Cancer a Specialty.

Cancers Cured without the Knife, Caustic or Caustics.

FREE DIAGNOSIS,
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GOOD, RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.

Send three 2-cent stamps, lock of hair, name, age and sex, and I will diagnose your case Free, by Spirit Power.

Address, DR. N. H. EDDY, Worcester, Mass. dec1-3m

DR. J. WHIPPLE,
MAGNETIC HEALER.

Recently from the East. Best of credentials furnished in regard to his wonderful powers of healing, which he would be pleased to show to any one.

Office, No. 859 Broadway, OAKLAND.

The Doctor has a lady in constant attendance for female patients. Consultation free. aug15-tf

METAPHYSICAL COLLEGE,
106 McAllister Street, SAN FRANCISCO.

MRS. SARAH A. HARRIS, F. T. S.

Conducts the School in Theosophy, Sunday at 2:30 P. M.

Seats Free. All Are Invited. sep15-tf

HOME COLLEGE
OF SPIRITUAL SCIENCE,

MRS. M. E. CRAMER, PRESIDENT.
324 Seventeenth Street, San Francisco.

Classes in Metaphysics and Mental Healing, Tuesdays and Fridays.

At 2 and 8 P. M. From 10 A. M. to 2 P. M. By the President. Daily, except Sunday

MRS. DR. BEIGHLE,
Has moved into the

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MRS. D. N. PLACE,
INSPIRATIONAL AND TEST MEDIUM.

Circles—Friday at 2 P. M., and on Tuesday and Saturday at 8 P. M.

Sittings Daily, 10 to 4 (Wednesday and Sunday excepted).

101 Grove Street, corner Polk. SAN FRANCISCO, opp. rear Mechanics' Pavilion. apr15-1m

MRS. M. E. AYERS,
PSYCHO-MAGNETIC PHYSICIAN.

Residence, 512 Eighth Street, OAKLAND.

aug13

BY ADVICE OF HER GUIDES,
MRS. JENNIE CROSSE,

The Great Boston Medium.

Has removed to W. Garland, Maine, where she will continue to give life reading for \$1, and two stamps.

Six questions answered for 50 cents and one stamp.

July 4-1m Disease a specialty.

MRS. SARAH J. PENOVER,
PSYCHOMETRIST.

Address 811 Johnson Street, East Saginaw Michigan.

Delineates Character by Lock of Hair and Writing.

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Published every Saturday by the "GOLDEN GATE" PRINTING AND PUBLISHING COMPANY, 41

First Building, Market St., San Francisco, Cal.

THURSDAY:

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J. J. OWEN, EDITOR AND MANAGER; MRS. MATTIE F. OWEN, SECRETARY AND ASSISTANT; R. B. HALL, GENERAL AGENT; LEON KURTZMAN, SPECIAL AGENT FOR LOS ANGELES; 11 N. FORT STREET.

TERMS:—\$10.00 per annum, payable in advance; \$5.00 for six months. Clubs of five (mailed to separate addresses), \$40.00, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

All letters should be addressed: "GOLDEN GATE," First Building, San Francisco, Cal.

SATURDAY, FEBRUARY 23, 1889.

JOB PRINTING.

Having added a small, but very select jobbing department to our office, we are now prepared to execute all manner of small printing—bill heads, letter heads, circulars, visiting and business cards, programs, etc.—in a very superior manner. Give us a trial.

EDITORIAL FRAGMENTS.

Nature is ever striving for the best. She will have it at any cost. This is apparent in all forms of life below that of man. The strongest and best fitted to endure survives; the weakest is crowded out. The struggle for supremacy is ever raging. In the world of moral and spiritual forces the same law prevails, though less apparent to the physical senses. Here, too, nature is persistent in developing the best. She is ever seeking for a better order of manhood—for a manhood akin to angelhood, and will be content with nothing less. Knowing her purposes in creation, how can man have the heart to disappoint her, by proving himself unworthy of her high expectations.

The sweetest pleasure the spirit can know is that which it shares with others. What joy so dear to the mother's heart as that she experiences in ministering to the needs of the helpless babe that nestles upon her bosom? Thus in giving she receives, even more bountifully than she gives. And herein we catch a glimpse of the philosophy of happiness—in the devotion of ourselves to the amelioration and uplifting of humanity. How it broadens one's nature and brings one into kinship with the great, loving Over-Soul of the universe. Did you ever think, dear reader, that you cannot pluck a thorn from your neighbor's path without adding a rose to your own? That you cannot assuage a pang of a suffering soul, or pour the balm of sympathy upon a wounded heart, without laying up priceless treasures of joy for your own spirit? But so indeed it is. Heaven is made up of generous, loving, noble spirits who vie in each other's welfare.

It is a stupendous mistake for anyone to imagine that he can add to the measure of his own happiness by destroying the happiness of others; in other words, that he can derive any lasting benefit to himself by circumventing his neighbor. The competitive usages of trade are all inimical to the highest welfare of society. Competition is based upon the law of might, and not upon the higher spiritual law of right. It presupposes a superiority of skill, or judgment, in the one whereby that one's advantage becomes another's disadvantage. When the principle of co-operation shall prevail, as it will some day, then the highest interest of one will become the best interest of all, and no one will think to advance himself except by the advancement of all. There is a deep spiritual significance in the saying, "He who would lose his life shall save it;" that is, to give is to receive, in the highest sense. We cannot do for others without doing for ourselves.

"Eat, drink and be merry, for to-morrow ye die." That is the Devil's philosophy—if there be a Devil. It is the philosophy of the devil of man's undeveloped nature—the devil of appetite, of lust, of sordid purpose. It is the practice, if not the philosophy, of the great, selfish, masses of humanity, who are rushing and drifting along as though this life were all. But would ye not "eat, drink and be merry" in this life? Certainly, in a rational sense, but not because "to-morrow we die," but because to-morrow we live, and shall live forever. We should make our lives joyous with the sunshine of health, harmony, and true happiness here, that we may all the better be prepared for that "to-morrow" which will come to all, and to many, very soon. "What profiteth it a man if he gain the whole world and lose his own soul?" That is, not for eternity, for in the wisdom and justice of the Creator that cannot be; but it will be quite long enough, we doubt not, to burn away the dross in the furnace fires of remorse.

W. J. COLVILLE'S WORK.

On Sunday last, Feb. 17th, W. J. Colville's lecture at Metropolitan Temple on "Co-operation vs. Competition," was a masterly effort, and ought to be published. It included a reply to Bishop Potter's article on "The Competitive Element in Modern Life," which appears in this month's issue of *Scribner's Magazine*. It is known to the claim that "competition is the life of trade," and necessary to inspire pupils to success in their studies, the lecturer said there were just two reasonable and laudable incentives to noble endeavor: First, love of one's occupation. Second, desire to bless mankind in the glorification of one's vocation. From this standpoint, competition appears dastardly and absurd, as the competitor acts as though the downfall of one meant the rise of another, while the true view is that all human interests are so intimately interlinked that the advancement of one is advantageous to all, and the downfall of one inimical to the success of all.

Examinations should not be competitive. Take, for instance, the case of students seeking to graduate from any school or university; say that one hundred questions on a particular subject must be answered to the satisfaction of the examiners before a prize can be awarded or a diploma granted, it is but right that such stipulation should be made, and it is reasonable and just that every student should seek to pass. But can one profit by another's ignorance? Cannot all win prizes if all answer all the questions? We see at a glance that ambition to succeed by no means necessitates desire to surpass somebody else, for nothing is truer than that there is always room at the top, and while all are not fitted for the same positions, none need be unfit for some honorable office or unsuccessful in some portion of life's vineyard. A very pleasing poem on the same subject followed the lecture, and an impressive invocation preceded it. The music was excellent throughout the service.

On Sunday next, Feb. 24th, at Metropolitan Temple, special exercises will be held appropriate to Washington's Birthday, which will then be celebrated. Patriotic music will be rendered, and W. J. Colville's topic of discourse will be, "Lessons from the Life of Washington." Services commence precisely at 10:45 A. M. Everybody [welcome; voluntary collection] to defray expenses.

AT METAPHYSICAL COLLEGE.

REPORT OF THE COMMITTEE APPOINTED TO VISIT SUMMERLAND.

EDITOR OF GOLDEN GATE:

In view of the fact that derogatory rumors and bitter denunciations have been, and continue, to be made, both here and elsewhere, against the laudable enterprise of starting a spiritual colony called Summerland, on the Pacific coast, near Santa Barbara, California, it has been deemed advisable by its friends, and enemies as well, to obtain the facts as near as possible through a committee who should visit the place and report to the best of their judgment and ability, as they saw it. Hence, an informal meeting of Spiritualists was called by parties especially interested in the matter, and a committee of three appointed to investigate the place; and, having done so, we, the undersigned committee, having looked the ground over carefully and closely, unhesitatingly pronounce it one of the most eligible places (all things considered), on this coast for such an enterprise, and, contrary to our most sanguine expectations, each one of us bought lots for a future home. This decision was made by all three of us, after a calm deliberation in regard to all its facilities for such an enterprise. This report we shall submit to the general public through the columns of the spiritual press that will give us a hearing, and later on each one of us will write personal letters, giving details for and against the place as we see it from an individual standpoint.

Yours, for the Truth, and success of Summerland, as we see it,

MRS. O. K. SMITH,
MRS. MARY E. WEEKS,
MRS. MARY CAWKER.

LOS ANGELES, CAL., Feb. 12, 1889.
P. S.—To my many personal friends whom I knew and loved during my ten years of constant travel and work with that noble speaker, Amelia H. Colby, I would say, you can write me if you chose regarding this matter. It is just the place for me, and I expect to share my home a portion of the time with Mrs. Colby Luther and her husband, as they intend visiting the Pacific Coast during the coming season.

Address, O. K. SMITH,
404 Orange street, Los Angeles, Cal.

—A Santa Cruz subscriber, writing to renew her subscription, says: "Your paper is heartily welcomed to our family circle. I thought to 'not renew this year, as my cares were so numerous that I hadn't time to read all of its contents; but it continued to come, and it is 'astonishing how the time comes around for me' to read it; and it is invaluable, especially the 'gentle influence that comes with the editorials.' It certainly awakens the good that lies dormant, if we are in any way ready for spiritual unfoldment. Its contents have been bread to 'my hungry soul in the last two years. I enclose the subscription, with thanks for the past, and wishing you rich blessings in the future.'"

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AT METAPHYSICAL COLLEGE.

On Sunday evening, Feb. 17th, W. J. Colville spoke on "Education," to a large and deeply interested audience, at Metaphysical College, 106 McAllister street; the lecture was a forcible plea for the culture of the higher nature, and was a vigorous protest against soulless culture. No education is complete which is not moral, intellectual, artistic, industrial and physical; but while education may be thus defined under five heads as the symmetrical unfolding of the entire human being, the one absolutely necessary branch of training is the culture of the moral instinct. Many severe blows were dealt at the mercenary, materialistic tendency of the age, and while the speaker denounced everything savoring of materialism in unmeasured terms, he declared Spiritualism afforded a perfect basis for complete rational culture, as the inculcations of the spiritual philosophy are all calculated to prepare mankind for the future as well as the present state of existence. The Bible has no place, rightfully, in the public schools; sectarian religious training is contrary to the spirit of the age when given in public institutions supported by the public money; at the same time, vulgar and ignorant abuse of the Old Testament can never help the cause of liberal education.

The character of a teacher is even more important than literary qualifications. We need good and then wise men and women to instruct our youth, and one of the plainest and most important duties of citizens is to see to it, that no appointment is made on any other ground than that of true merit. A very fine poem on "Excelsior," concluded the interesting exercises. Mrs. Bishop, W. J. Colville, and the audience furnished excellent music.

The new series of instruction in Theosophy, commenced Tuesday, February 19th, at 10 A. M. The College lecture hall was nearly full and great interest was manifested in the address and the questions which followed it. In the evening of the same day a series of instruction in the Spiritual Science of health and healing commenced, when there was also a very fine attendance. These meetings will be continued regularly every Tuesdays and Fridays, at 10 A. M. and 7:45 P. M., as heretofore.

On Sunday next, February 24th, at 7:30 P. M., W. J. Colville will lecture on "Prophecy and Prophecy, or Ancient and Modern Seership." All seats free. Collection.

OAKLAND.

W. J. Colville's Sunday afternoon lectures in the Synagogue, continue to attract splendid audiences. Next Sunday, February 24th, at 3 P. M., the subject will be "Sickness as an Educator," a reply to Mr. Dowie and the pastors, who denounce his teachings. This lecture will be one of universal interest, as it will deal with topics agitating the minds of the Oakland public greatly at the present time. The new class in Spiritual Science opened Monday, February 18th, at 2:45 P. M., eighty-six persons were in attendance. The lesson will be continued every Monday and Thursday, at 2:45 P. M. till twelve have been given.

ALAMEDA.

W. J. Colville's new class opened in Tucker's Hall, Park street, Monday, February 18th, at 7:30 P. M. with the very large number of one hundred and ninety-three students. This is the first opportunity the Alameda people have had of attending evening lectures on this subject and they are evidently embracing it gladly. The sexes were about equally represented, young people were very numerous. The lessons are given every Monday and Thursday, at 7:30 P. M.

SAN JOSE.

W. J. Colville's lectures on Theosophy, at Rutherford Hall every Wednesday, at 2:30 P. M.,

are drawing a very thoughtful class of persons, whose interest increases with each succeeding week. On Wednesday, February 27th, Mr. Colville will give a popular lecture on "The Spiritual Sense of the Bible," at 7:30 P. M. Admission 10 cents.

OUR PROPOSED SANITARIUM.

We have no sympathy with that kind of Spiritualism that is content to rest in the selfish enjoyment of communion with the spirit world; and surely, all right thinking persons would naturally despise that narrow spirit of envy, that would prompt any one to discourage grand enterprises of public merit in the upbuilding and management of which he did not have a part. We believe in a Spiritualism that is ever reaching out and making itself felt in the advancement and uplifting of humanity, and in the encouragement of all reasonable efforts looking to the enlargement of our sacred cause.

It is for this object our Spiritualist Colony of Summerland was inaugurated, and under the fostering guidance of the spirit world, is moving forward to sure and glorious success.

Closely connected with, but not actually a part of Summerland, is the project of a great sanitarium, hotel and home for the aged and broken down workers in our Cause, to be located on what, all who are familiar with the place cannot but regard, all things considered, as a most charming and delightful spot for a pleasurable health resort and home. We doubt if Ortega Hill, has its equal on the globe for the purpose suggested. This hill, as we have heretofore mentioned, adjoins Summerland on the west. It contains about fifty acres of land, lies directly on the ocean shore, rising to an altitude of two hundred feet, and is a striking and attractive landmark of the Santa Barbara coast country. We may add that its value has been appraised for hotel purposes at \$2,000 per acre. Here is what the leading business men of Santa Barbara say about the place:

SANTA BARBARA, Cal., Feb. 13, 1889.

To whom it may concern: We, the undersigned business men of Santa Barbara, California, take pleasure in certifying that we are familiar with Ortega Hill, owned by H. L. Williams, of this place, and of its surroundings; that it is one of the finest locations and sites on this Coast for a large hotel and sanitarium; that the erection of such buildings will fill a want in this county.

The hill is located immediately upon the ocean with an elevation of a little over 200 feet above sea level, is very accessible, and commands one of the most magnificent views in the world of the ocean, islands, towns, valleys and mountains. The site is so situated as to give a full view of the ocean with its undulating shores, and miles of beach drives. The town and valley of Carpinteria, the beautiful Montecito valley, the city of Santa Barbara, five miles distant. The Santa Yuz range of mountains, which rise some 4,000 feet above the sea, form the background, the whole making a beautiful, real and living picture. We are certain that a hotel erected on this site would attract people from all sections of the world and be a profitable investment to the stockholders. Our equable climate is too well known to mention. The beach at Ortega Hill is as fine for bathing as any on the Coast.

Geo. W. Coffin, President Commercial Bank, W. B. Metcalf, Cashier Commercial Bank, W. M. Eddy, Pres't S. Barbara Co. N't'l B'k, E. S. Sheffield, Cash. S. Barbara Co. N't'l B'k, Walter H. Nixon, Editor Santa Barbara Press, R. M. Dillard, Judge Superior Court, F. L. Kellogg, County Clerk, C. A. Stewart, County Recorder, R. J. Broughton, County Sheriff, A. O. Perkins, Agt. Wells Fargo & Co's. Ex., J. T. Johnson, County Auditor, M. F. Burke, County Tax Collector, Walter B. Cope, County District Attorney, John Edwards, V-Pres't S. Barbara Co. N't'l B'k, J. M. Hunter, Director S. Barbara Co. N't'l B'k, J. W. Calkins, President First National Bank, N. P. Austin, Director First National Bank, John P. Stearns, Mayor of Santa Barbara, G. P. Tebbetts, Manager Daily Independent, S. W. Candy, Publisher Santa Barbara Herald, I. K. Fisher, Councilman of Fifth Ward, S. W. Bouton, Court Com'r S. Barbara Co., W. J. Haverly, Justice of the Peace, Thos. McNulta, City Atty of Santa Barbara, Frank Smith, County Assessor, C. A. Thompson, Councilman 3d Ward S. Barbara, J. L. Barker, Ex-City Surveyor City of S. Barbara, S. B. P. Knox, M. D., W. A. Williams, M. D., John J. Boyce, Attorney at Law, Wm. Layles, Post Master, W. I. Nichols, Attorney at Law, A. E. Putnam, Attorney at Law, Barber & Hatherton, Architects.

Now it is proposed to incorporate a joint stock company with a capital stock of \$500,000, divided into 100,000 shares of \$5 each, with, say, \$250,000 to be used in building and furnishing a hotel, \$100,000 for a sanitarium, \$40,000 for a free home for aged and worn out mediums, \$20,000 for building and furnishing cottages, \$10,000 for the land, \$80,000 surplus, part to be used in beautifying the grounds; total \$500,000. Mr. Williams offers to donate to the Company ten acres of the best part of the grounds outright. He then offers to sell to the Company ten acres more, making twenty acres, for \$10,000 of the Company's stock, \$9,000 of which stock he will donate to be sold for the improvement of Summerland, he retaining simply \$1,000 of the stock.

Was there ever a grander offer or opportunity for establishing a great enterprise, and one, too, that could not fail to be a profitable business venture? Why, thousands of pleasure and health seekers from all parts of the world would gather at this beautiful winter and summer resort by the southern sea. We confidently invite the attention of capital to this project.

—The Boy Medium, Harry Locke, desires us to say, on his own behalf and that of his father and mother, that while several parties lately have seen fit to advertise him to be present at their meetings upon their own responsibility, that he has never consented to appear before any audience for any one. While he has been impetuous time and again for such purposes, he has invariably declined, and requested such parties never to advertise him, for he would not be present if they did. He does not think he is sufficiently developed for such purposes, and his guides do not wish it at present. When they become strong enough to handle him with credit to himself and friends, he will be willing to appear in public voluntarily.

EDITORIAL NOTES.

—An interesting article from our old friend Dr. G. B. Crane, will appear in our next.

—"Sketches of the Scientific Dispensation of a New Religion," by Singleton W. Davis of San Diego, is the title of a thoughtful pamphlet of sixty-four pages, which the author has kindly sent us. Its title signifies its scope.

—Be sure and attend the concert at Metaphysical College Hall, 106 McAllister street, this evening, Saturday, February 23d. The program is a very rich and varied one. All lovers of good music and fine recitations will have a rich treat. Admission, 25 cents. Proceeds to be donated to sustaining the good work of the college.

—The San Buenaventura public was recently shamelessly humbugged by "Pearl Mark and her company of English mediums," who advertised to materialize full forms, and do other wonderful things, in the light. This kind of humbug is one of the burdens that Spiritualism has to bear. "Tis true, 'tis pity, and pity 'tis, 'tis true."

—Mrs. C. M. Steers, that excellent and conscientious little medium whom many of our readers will remember as Miss Clara Mayo, after several years absence in the East, has again returned to this city, and again offers her mediumistic gifts to all honest seekers after spiritual truth. She is located at 518 Guerrero street.

—Mrs. Emily F. Thompson and Mrs. Rose L. Bushnell, upon an especial invitation from Mr. H. L. Williams, will accompany Mr. and Mrs. Owen on their trip to Summerland. They will leave by this (Saturday) evening's train. During the absence of the editor, which will only be for one week, Dr. Albert Morton will have charge of the GOLDEN GATE.

—Spanish journals announce the death of M. Joseph-Marie-Fernandez Calavida, founder, director and proprietor of the *Revista de Estudios Psicológicos* of Barcelona, member of various scientific academies, at home and abroad, Honorary President of the first International Congress of Spiritualists, and the indefatigable propagator of Spiritualism in Spain.

—We have received from the author, Mrs. Hattie J. Ray, a large and neatly printed volume of poetry, entitled, "Angel Whisperings for the Searcher After Truth," which we are pleased to commend as well worthy the consideration of the reading public. The breath of purity and sweetness is felt in all the poems we have yet found time to read in it, and some of them are well worth treasuring for their excellence.

—The Union Spiritual Meeting at 111 Larkin street, on Wednesday last, was attended by a large audience. The first hour, from 8 to 9, was occupied by Mrs. E. B. Crossette, the inspirational speaker, in answering questions, and the last hour by Mrs. Nickless late of New York City, in giving tests, under the control of her bright little Indian guide, "Sunflower." Mrs. E. Clark rendered the piano music and singing in her usual good style. Meeting every Wednesday evening at 8 o'clock.

—Arrangements are now completed for the publication of W. J. Colville's new story, "Oesimmo Tole," as a serial in this paper. The first installment will be given the week after next. It abounds with striking spiritual experiences and will be read with great interest by all progressive minds, who have been entertained and edified while perusing "Robert Elsmere," to which it forms a most valuable sequel. Next week W. J. Colville's lecture on "Woman's Work" will appear, it was crowded out of this issue.

—The first number of *Testimonia*, a monthly of advanced thought, published by E. A. Sheldon, 253 Main street, Hartford, Conn., is before us. The publisher says: "I simply act as the medium 'through whom various writers may give their individual reports of life, what it means, or has 'brought to them in shape of realized truth.' The first number is devoted to an able paper entitled, 'The New Renaissance,' by Miss Sallie C. Clark. Terms, \$1.00 per year, or ten cents per copy.

—St. George's Hall meetings, 909 Market street, under Mrs. F. A. Logan's management, were replete with interest last Sunday, at 11 A. M. and 7:30 P. M. Mrs. Bigelow of Oakland, recited poems appropriate, and with good effect. Mrs. Higgins of New York, gave some excellent remarks. Mrs. Pruden performed music, and spoke inspirationally. Dr. Houbert, in trance, gave some symbols which seemed adapted to each one respectively. Mrs. Miller spoke to acceptance and with earnestness. Mr. Johnson repeated a poem, and Prof. Francis had independent raps, and answered many questions, and announced that he would be present Sunday evening next to have the raps, tying and untangling phase of mediumship. Dr. Houbert will also yield to the trance and answer questions given in writing by the audience. Mrs. Hendee will give psychometric readings and delineation of character at 11 A. M., in connection with other speakers. Admittance, only 10 cents.

WASHINGTON HALL.—The Spiritual Meeting was well attended at Washington Hall on last Sunday evening. Mr. Swift's criticisms on Professor Huxley's unscientific declaration against the truths of Spiritualism was listened to with marked interest, by an appreciative audience. Dr. Smith was called for, and made a few very interesting and appropriate remarks, followed by Professor Mead, who gave some very excellent thoughts with good effect. The music was delightfully rendered by Mrs. Rutter and Mrs. Cook. Mr. Ely sang, with good effect, "The Beautiful River," eliciting much applause. The duet by Mesdames Rutter and Cook, "Oh, Let us be Happy," was wisely chosen, for all were made happy when this excellent medium ascended the platform and gave a number of very convincing tests. The meetings will be continued next Sunday evening, when a good program will be rendered. Let there be a full attendance, for all are invited.

(Written for the Golden Gate.)

CAPTAIN ELISHA MORSE.

His Military Service in the War of the Rebellion and His Long Confinement and Suffering in Libby and Other Southern Prisons.

BY ANNE ADAMS.

"Honor to whom honor is due," and who among all classes and peoples are entitled to a nation's gratitude and honor, more than the men who left their homes and families, and periled their lives in maintaining the integrity of our union, during the war of the Rebellion. And to whom is more credit due, than the subordinate officers and the rank and file of the army? Military strategy and great generalship amount to nothing without the sturdy, daring, and heroic courage of the subordinate officers and men. To them chiefly is the nation's gratitude due for its perpetuity. And those who are yet fighting the battle of life with varied success, many of whom cannot keep the wolf of want from their door, should be cared for by the government with a paternal kindness. And instead of haggling over a surplus of money in the nation's coffers, it should be dealt out liberally in the shape of pensions to every man who shouldered a musket, drew a sword, or did service in the defence of the Union. Ingratitude does not become individuals, much less a great nation, whose life has been saved by the patriotism and valor of its citizen soldiers. Therefore we raise our voice in favor of giving a liberal pension to every person who rendered service in the field or on the water, in whatever capacity, in the defence of the integrity of the Union; except those who have been the recipients of the smiles of Dame fortune, and who are the possessors of a fair share of this world's goods.

Fortunately for him, the subject of our sketch is possessed of ample means and is considered one of the solid financial men of Minneapolis. But few of Captain Morse's intimate acquaintances, at least, those in San Francisco, know that he has rendered invaluable services to our country on the field of battle, during the time of the Rebellion. Captain Morse being a quiet, retiring and rather diffident gentleman, he seldom refers to his war record. And it was only by dint of perseverance that we got him to talk on the subject; it occurred in this way. While on our return home from a summer's stay on the Altantic seaboard, we tarried a few days in Minneapolis where we enjoyed pleasant rides about the city and its suburbs, in Captain Morse's carriage, behind a pair of beautiful sorrels, when he incidentally referred to his army life. At our urgent request he drew his team up under a monster elm tree, when with pencil and paper we got the following narrative:

The opening of the Rebellion, found the subject of our sketch, engaged in the real estate business. But he soon thereafter, in 1862, enlisted for the war in the Seventy-eighth, Illinois, Volunteer Infantry. He served one year as a private, and was then promoted to a First Lieutenant, participating in many battles in Kentucky and Tennessee; including the terrible battle of Chickamauga, when he together with the Captain and thirty men of his company, besides over a hundred officers and men belonging to other Regiments of his Brigade were taken prisoners. They were immediately conveyed to Richmond, in cattle cars, and there the officers were put into Libby prison and the men were sent to Belle Island. This new acquisition swelled the number of officers in Libby to over fourteen hundred; soon this number was increased to over eighteen hundred officers, ranking from Second Lieutenants up to Major Generals.

The men of Captain Morse's company did not fare as well; they were soon removed to the Andersonville pens, where over half of them died from exposure and starvation. Captain Morse was confined in Libby prison seven months, suffering intensely from the miserable prison fare, and the crowded condition of their quarters, occupying a single room with two hundred and sixteen others, called the "Chickamauga room." Each officer was given a space of two feet by six on the floor, and when they retired to rest, the entire floor of the room was covered with men. Captain Morse was in Libby prison, when the famous tunnel called the "Rat Hole," was dug by the prisoners under the street, through which over a hundred escaped in one night, several of whom were subsequently recaptured.

In May, 1864, Captain Morse with all the other officers were taken from Libby prison to Macon, Georgia, and was there confined in stockade. It was while Captain Morse was in Macon that General Stoneman, ex-Governor of California, made his famous raid in Georgia with view of releasing the prisoners at Macon, and after almost reaching success, he was himself captured and turned into the stockade with those he tried so hard to liberate.

Captain Morse, with the other prisoners were then taken to Charleston, South Carolina, some being confined in the work house and yard, and some to the filthy jail-yard adjoining. It was in this latter place of torture that Captain Morse said words cannot express the terrible suffering he endured for two months in that vile, filthy den, with a scorching sun pouring its hot rays on the half starved inmates; it impaired the Captain's health to an extent he has hardly yet recovered from. It was during the Captain's imprisonment in this living hell, that Gen. Gilmore had

erected a battery on Morris Island, in water four feet deep, and cane-brakes twenty feet high. With the aid of gunny sacks filled with dirt, he secured a foundation to place a large gun he called the "Swamp Angel," with which on a pleasant day, he astonished the Charlestonians with shot and shell, which came screaming and crashing through their city carrying havoc and destruction in their road, much to the consternation of the Johnny Rebs. Fortunately for the Union prisoners neither shot nor shell from Gilmore's batteries came near them, although making fearful havoc with buildings in their immediate vicinity.

Fearful lest Gen. Gilmore should capture Charleston and release the Union prisoners, the latter were conveyed to Columbia, South Carolina, where they remained about four months. Their only rations at this place was coarse corn meal, and only five pints was issued to each prisoner every five days. This meal they had to cook as best they could; as salt was not among the rations issued, and as that commodity would make their corn hoe-cake more palatable, he had recourse to his Yankee proclivities and commenced swapping; or, in more modern vernacular, trading. He would take buttons off of his coat, trade them with a Johnny Reb for tobacco, and then trade the tobacco to other Rebs for salt, thus obtaining an uncertain supply of the sweet morsel. Captain Morse assures us that he considers these among the best trades he ever made.

Just before Gen. Sherman reached Columbia from his famous "March to the sea," the prisoners were all removed to Charlotte, North Carolina, thence to Raleigh and to Goldsboro for a short time in each place; thence to Wilmington, North Carolina, where Captain Morse and many other prisoners were released on parole, after an imprisonment of seventeen months. Soon after, he was exchanged.

The horrible life in the prison-pens of the South told heavily on his health. With a constitution shattered, he possessed a lion's heart and a bravery born of a righteous cause, he immediately proceeded to Virginia, where he rejoined his old regiment, and was commissioned Captain of his company. At this time the rebellion was in its last throes of dissolution and his regiment saw but little more active service. In June, 1865, Captain Morse, with thousands of others, were mustered out, and thus honorably discharged from the service.

Captain Morse immediately returned to his home in Macomb, Illinois, where he had left a wife and one child. Owing to his impaired health, caused by his long confinement in the military prisons in the South, he sought a change of climate, and immediately moved to Minneapolis, Minnesota, where he has resided for the past twenty-three years, except of late years he spends the winter months in San Francisco. Captain Morse is well-to-do in this world's goods, and maintains a beautiful residence in Minneapolis, where his three unmarried children live. Of his palatial residence, 621 O'Farrell street, San Francisco, it is unnecessary for us to speak, as so many of the readers of the GOLDEN GATE have enjoyed its hospitalities. In conclusion, we will give as near as we recollect his exact words of the consolation he received from his spirit friends. He says: "Through all the trials and hardships of a long life, I have had the loving guardianship of the dear angels. Although not a Spiritualist at the time of my imprisonment, I now know that my angel mother, who passed away in my boyhood, was my constant guardian, impressing me to be courageous and hopeful when hope almost made the heart sick. To the dear angel friends who have afforded me so much pleasure and consolation for the past fifteen years, I owe more than I am able to express."

Eraternity Hall.

The Progressive Spiritualists of Oakland met last Sunday at Fraternity Hall to hold their usual exercises. Mrs. Cowell gave the opening invocation. Mrs. Jackson gave a few remarks afterwards. Mrs. Bigelow gave a recitation in a very impressive manner, entitled "The Bright and Dark side of Life," which was well received. The remainder of the evening was occupied by Mr. C. J. Meyer, in giving tests and spirit names from the platform, which were received with great satisfaction, as all were recognized.

Next Sunday evening, the members will give their monthly social for the benefit of the society, composed of recitations, songs and piano duets. Mr. Meyer, Mrs. Cowell and other of our local mediums have promised their assistance. Our meetings are attended by as many as can be accommodated at present, which proves that there are more every Sunday wishing to investigate in Spiritualism. Meetings commence at 7 o'clock. I remain yours in the work, MRS. DAVIS, Sec'y.

OAKLAND, Feb. 20, 1899.

Idea engrafted in the mind are about all the property you can take with you to spirit life.

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the GOLDEN GATE, the following form of bequest is suggested:

"I give and bequeath to the GOLDEN GATE Printing and Publishing Company, of San Francisco, incorporated, November 28th, 1885, in trust, for the uses and dissemination of the cause of Spiritualism. ———— dollar."

ADVICE TO MOTHERS.

MRS. WINGLOW'S SLEEPING SYRUP should always be used when children are cutting teeth. It relieves the little sufferer at once; it produces natural, quiet sleep by relieving the child from pain, and the little cherub awakes as "bright as a button." It is very pleasant to taste. It soothes the child, softens the gums, allays all pain, relieves wind, regulates the bowels, and is the best known remedy for diarrhoea, whether arising from teething or other causes. Twenty-five cents a bottle.

Picnic at Summerland.

To the friends of the Golden Gate: A happy party of twenty-five Spiritual brothers and sisters went from Santa Barbara to Summerland on Sunday, Feb. 17th, to have a picnic, and also to give a house-warming to Brother and Sister Wright, who had the honor of building the first house in the Colony.

We were all so much pleased with the situation and future prospects of this Colony, and the scheme for a hotel and sanitarium on Ortega Hill adjoining the Colony, that we desired to voice an encouraging word to our friends all over the land; hence, we organized and appointed a president and secretary to send for us the words of cheer, that this was a good spot for the work to be inaugurated.

As we are here to-day, on the site of the City of Summerland, we most heartily endorse the statements made in the GOLDEN GATE in regard to the beauty of the scenery, the "unsurpassed" location, as to climate, and the general location of the ground, being a gradual incline toward the ocean, so that those who build nearest fronting the ocean, cannot obstruct the view of those building farther back. So we feel justified in recommending to all our brothers and sisters far and near, who feel desirous to focalize our forces for the spiritual work and centralization, that this is the place to unite with us; also in building a sanitarium, hotel, and a Medium's Home for aged and worn out mediums to come, without money or price, to end their days in joy and peace. Twenty acres has been donated by Mr. H. L. Williams, on what is known as Ortega Hill, directly adjoining the beach, the Southern Pacific Railroad winding around its base, and from the summit of which may be had one of the grandest views imaginable. For this purpose a Stock Company is being organized, with 100,000 shares at \$5 per share, \$25,000 worth of stock already promised; whoever takes stock, can, at any time in the future, if so disposed, come and visit this place and can take their value of stock out in board and lodging, so none will feel they will not get value received, if not in the doing and aiding in a noble work.

Yours fraternally,

ABNER RUST, H. M. BAILY,
President, Secretary.

Letter From Fred Evans.

EDITOR OF GOLDEN GATE:

We finished our work in Brisbane on January the 2d, and on Wednesday morning, January 3d, were requested to appear at the regular meeting of the Psychological Society, being held that night. On our arrival at the society's hall, we were agreeably surprised to see that the room was tastefully decorated with flags, lanterns, flowers, etc., and the Chairman, beckoning Mrs. Evans and myself to sit at either side of him, presented us, on behalf of the society, with a farewell address and a purse of sovereigns, making some very flattering remarks and thanking us for the good we had accomplished as the instruments of the spirit world. Then followed music, etc., which closed a very pleasant and to us, surprising evening.

On the following day, January 4th, we left Brisbane on the Steamship "Warrego," en route for Melbourne. A large number of friends assembled on the wharf to bid us *bon voyage*. After two days' pleasant weather, the passage being all that one could desire, we arrived in Sydney on Sunday, January 6th, and were met by a few friends, and during our stay of three days in Sydney, we were the guests of Mr. A. T. Munro, who, with his good wife, are ardent workers in the cause of Spiritualism. On Monday, January 7th, we were tendered a reception by the Spiritual Association of New South Wales, which consisted of a vote of welcome, music, dancing and refreshments, and the people did their utmost to make us feel at home.

On Wednesday, January 9th, we left Sydney by the 5 P. M. Express train for Melbourne, and after riding all night through a very pleasant country, arrived at Albury at 6 A. M. Thursday, and after having our baggage searched by the Victorian customs, we changed cars for Melbourne, arriving there at 12 M., the same day. Here we were met by Mr. W. H. Terry, editor of *Harbinger of Light*, Mr. Dickens and Mr. Laing, Secretary and Treasurer of the Victoria Spiritualists' Association. The same evening we were tendered a reception by the members of the association in the "Thistle Club," which was indeed a very sociable affair. After being welcomed and introduced, we were treated to some very creditable instrumental and vocal music, followed by the members being divided into fours and sixes around small tables tastefully laid with refreshments, and my wife and I taken to each group and introduced separately.

Shortly after this (two days), we were struck down with fever, which prevails in Melbourne at this time, but we are now recovering under Mr. Terry's kind treatment, and at whose country residence we are now spending a few days to recruit. The Exhibition being on has filled Melbourne with visitors, making it very difficult for us to secure proper accommodation; but as soon as this difficulty is overcome, we will commence business at once. The people here are all anxious to have sittings, and are eager for us to start our seances. We will no doubt be over-

run with business when we are ready to start. We intend leaving Sydney until the last of our Australian visits, because we can then leave from there for San Francisco direct. My wife joins with me in sending kind wishes to our many friends in San Francisco. We will perhaps be among them again about September.

Mrs. Foye is being looked for out here in Melbourne, and will no doubt meet with a warm reception when she arrives. With best wishes for the good old GOLDEN GATE, I will say good-bye for the present. FRED EVANS.

MELBOURNE, Australia, Feb. 22, 1889.

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[TITLE PAGE.]

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nov 26

NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 909½ and 913½ Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 2 P. M., Washington Hall, 35 Eddy street. All are invited. Admission, 10 cts. The Library and Reading Room of this Society is located at 244 Market street, "Carrier Dove" office, and is open every week day from 9 A. M. to 5 P. M.

METAPHYSICAL COLLEGE, 106 McALLISTER Street—W. J. Colville lectures every Sunday, at 7:30 P. M., and conducts classes for thoroughly practical instruction in Spiritual Science, Tuesdays and Fridays, at 10 A. M. Lectures and conversations on Theosophy, Tuesdays and Fridays, at 7:45 P. M.

SPIRITUAL CIRCLE OF HARMONY IN ST. GEORGE'S Hall, 509 Market street, between Fifth and Sixth streets, Sundays, at 11 A. M. and 7:30 P. M. Every body invited. Perfect liberty for all to participate. Mrs. F. A. Logan, presiding. Admission, 10 cents.

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 8 o'clock, at St. Andrews' Hall, No. 111, Larkin street. Mrs. E. B. Crossette, the Inspirational Speaker, and good mediums at every meeting. All invited. Admission 10 cents.

W. J. COLVILLE LECTURES EVERY SUNDAY in Metropolitan Temple. Services commence precisely at 10:45 A. M. Organist, Prof. Eckman; soprano, Mme. Marie Bishop. Everybody invited.

THE PEOPLE'S SPIRITUAL MEETING IS HELD every Sunday evening, at 7:30 o'clock, in Washington Hall, 35 Eddy street. Speaking and platform tests by the best mediums at every meeting.

FIRST PROGRESSIVE SPIRITUAL ASSOCIATION of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 3 and 7:30 P. M.

OPEN MEETING—ON AND AFTER SUNDAY, November 14th, at 8 o'clock, a Bible Class will be held at the Home College, 34 Seventeenth street. All will be welcome.

MRS. J. R. WILSON'S CLASSES IN SPIRITUAL Science, at 106 McAllister street, on Monday and Thursday, at 2 P. M. 1m*

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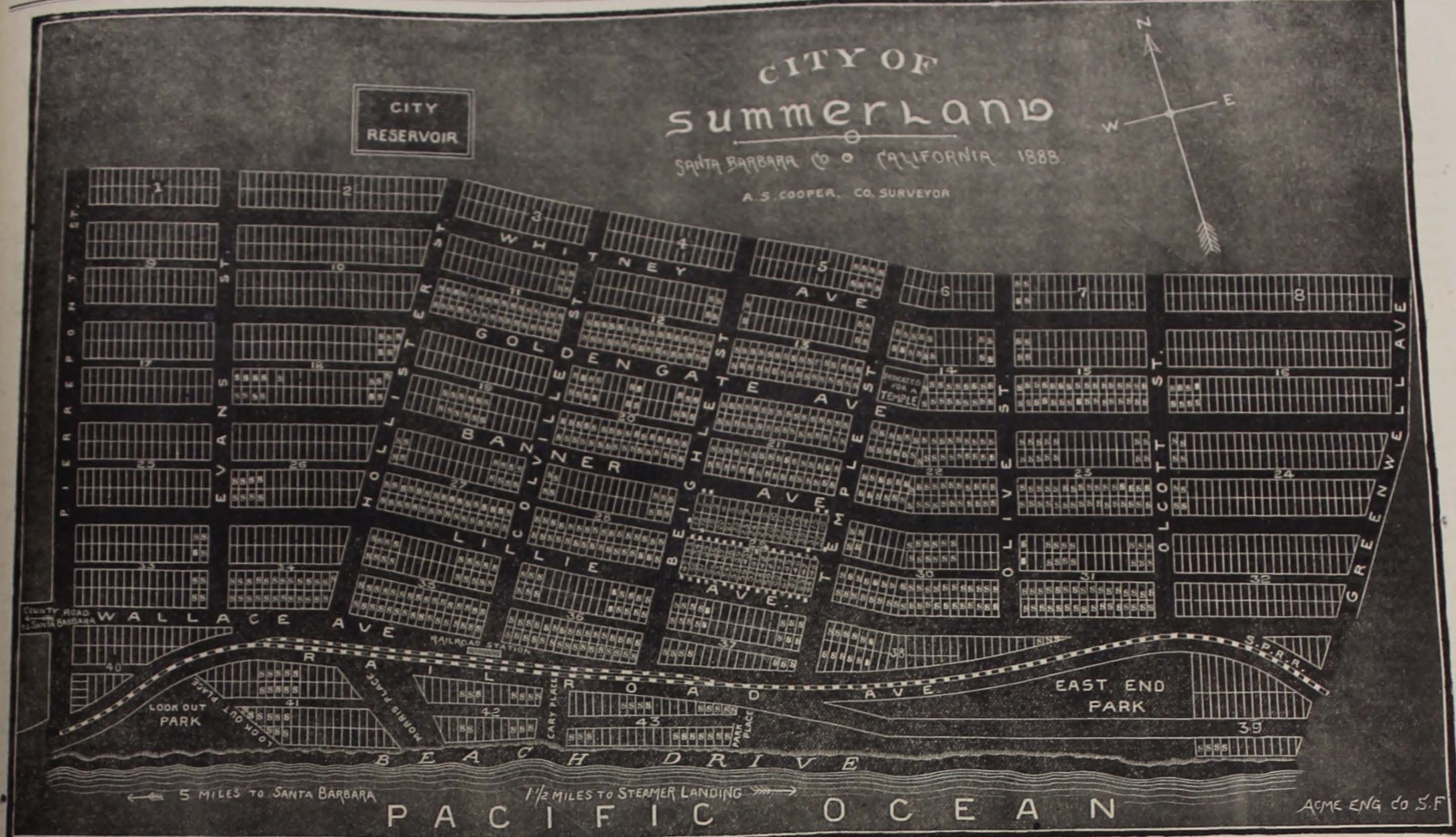
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Summerland offers all the advantages for such a colony, located as it is upon the seashore, in that unequalled climate of Santa Barbara, and but five miles from that most beautiful city—a spot where the sun ever shines, overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the

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The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. By uniting four lots—price \$120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc.

The plat presented above shows the number of lots sold up to the 8th day of January, 1889. A number of sales have been made since which are not here indicated. The lots in one block, as will be seen, are numbered. This will assist purchasers in locating their lots in any block.

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The above lectures were delivered to Mr. Morse's private classes in San Francisco, Cal., during October, 1887, and are now published for the first time. The two lectures upon mediumship are especially valuable to all mediums and mediumistic persons. Cloth, 12 mo. pp. 159. Price, \$1. Postage, 5 cents extra.

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[Written for the Golden Gate.]

Unwritten Poems.

BY EVA A. H. SAKKIS.

There are thoughts of infinite beauty
Whose form never glides into speech,
There are feelings so pure and so tender
That words but their shadow may reach;
There are chords of exquisite sweetness
Whose tones no ear will reach human ear,
There are lives rich in all love's completeness
That vibrate in dissonance here.

There are hearts that in sorrow's dark hour
With infinite sympathy flow,
There are lives on humanity's shores
Offered up for humanity's woe;
Full of grace and wondrous beauty
Are the pen-pictures—gems of thought—
Drawn by poets, wise men, seers and sages,
The bloom of the ages inwrought.

Yet, lo! ye! the thoughts that are written
But shadow what lies in the soul
The substance awaits expression
Beyond earthly clod and control
The deeds of the pure and the holy
From angelic light falleth low,
And souls stricken dumb 'mid earth's shadows
The speech of the angels shall know.

The Bridge.

I stood on the bridge at midnight,
As the clocks were striking the hour,
And the moon rose o'er the city,
Behind the dark church-tower.

I saw her bright reflection
In the waters under me,
Like a golden goblet falling
And sinking into the sea.

And far in the hazy distance
Of that lovely night in June,
The blaze of the flaming furnace
Gleamed redder than the moon.

Among the long black rafters
The wavering shadows lay,
And the current that came from the ocean
Seemed to lift and bear them away;

As, sweeping and eddying through them,
Rose the belated tide,
And, streaming into the moonlight,
The seaweed floated wide.

And like those waters rushing
Among the wooden piers,
A flood of thoughts came o'er me
That filled my eyes with tears.

How often, O how often,
In the days that had gone by,
I had stood on that bridge at midnight,
And gazed on that wave and sky!

How often, O how often,
I had wished that the ebbing tide
Would bear me away on its bosom
O'er the ocean wild and wide!

For my heart was hot and restless,
And my life was full of care,
And the burden laid upon me
Seemed greater than I could bear.

But now it has fallen from me,
It is buried in the sea;
And only the sorrow of others
Throws its shadow over me.

Yet whenever I cross the river
On its bridge with wooden piers,
Like the odor of brine from the ocean
Comes the thought of other years.

And I think how many thousands
Of care-encumbered men,
Each bearing his burden of sorrow,
Have crossed the bridge since then.

I see the long procession
Still passing to and fro,
The young heart hot and restless,
And the old subdued and slow!

And forever and forever,
As long as the river flows,
As long as the heart has passions,
As long as life has woes;

The moon and its broken reflection
And its shadows shall appear,
As the symbol of love in heaven,
And its wavering image here.

—HENRY WADSWORTH LONGFELLOW.

Desire.

In every human heart there reigns
One wish supreme;
In a recess hid, and there enshrined
In a dream,
Closely 'tis guarded, lest some guess
The secret there—
Lest to curious eyes our longings
Be laid bare.

We dare not turn our thoughts within
Till day is done;
When busy cares are laid away
And rest begun.

Then thought to our desire doth fly,
And wander there;
Aye, idly floating on a dream,
So sweet, so fair.

Into that secret spot there comes
A world of bliss,
And then by contrast wayward thought
Flies back to this;

A sigh escapes us as we say:
"It cannot be—
Such bliss, such happiness, I know
Is not for me."

"Tis not for me? And why not, pray,
If I be true,
And do with all my strength and might
What I can do?"

It is: away with trembling doubt!
With all my soul
I feel and know I shall attain
The longed-for goal.

Before my eyes the prize I seek
Shall ever shine;
And by my will and my desire
It must be mine.

—"Atlanta Constitution."

The Punctual Tides.

The punctual tides, with sullen roar,
Wash on the sea coast's pebbly floor;
Dark drift and floating wrecks they strew,
Grinding the old and building new.

So the long years, with muffled sound,
Bring tribute from the far profound;
Heave winds and stooping clouds go by,
And man fares hence we know not why.

The tides of time, they rise or fall
With that white waste that circles all;
Our years in vaster periods move,
As our poor lives in lasting love.

—DORA READ GODDARD, in the "Congregationalist."

Whence and Whither.

Continued from First Page.

everywhere in the earth, causes latent and dormant elements to be developed and evolved. Oxygen, hydrogen, electricity and magnetism are constantly being evolved, first into water, then into air, then into mighty agents of universal sympathy and relationship, and finally into the moving, living sentient, and intelligent organisms of the human soul. That every material and spiritual element is being constantly ultimated into immortalized spiritual principles. Learn that Deity is an infinite cause, and nature an infinite effect, the object an infinite use or end. That Deity is a self constituted law that man reaches with every attribute or part of functional life, and is the heaven or hell of every outspoken law in and of nature. That facts are things. Truths are principles, that the law that operates in the atom is also active in the far distant sphere. That deep in the fathomless bosom of the immeasurable universe, throbs the heart of all life and animation, whose deep pulsation flows through all planetary existence; and there is not an atom, flower or vine, not a soul or angel that does not receive every instant of time, fresh life from this inexhaustible source of celestial essence. That heart is God. Learn there is nothing in nature but man holds the key to unlock its subtle meaning. Nothing for the glory of God that is not for the good of man. That God and man unfolded together come under one contact of solar affinity, filling all worlds together, mingling in harmony when unfolded under the law of harmony.

The human soul or ego is but a note drawn on the bank of eternal life, and signed by the Almighty hand, payable in instalments, on their entrance into each higher sphere on their voyage in the round of eternity.

And when from the school of this experience and the unfoldment of your own inner being, you have gained knowledge and understanding sufficient to know thy Father and work in harmony with his laws, being heirs to the Kingdom, you then can enter the legislative halls of the universe, and as thou hast been faithful over a few things in thy primary condition, thou art now prepared to be made ruler over many.

"Thus, O child of nature learn to know thy destiny,
That from God thou art and unto him must thou return."

The Young People's Meeting.

EDITOR OF GOLDEN GATE:

Fraternity Hall, 909½ Market street, was crowded last Sunday evening to enjoy the excellent program furnished by the Young People, and the spirit tests that followed. At a quarter to 8 o'clock every seat was filled, and the exercises were opened by singing several familiar hymns. Prof. Perkins opened the program by reading "The Minister's Grievances." The following persons participated in the exercises: Recitation, Clement Ward; recitation, John Anderson; song, Oscar Stormfeld; recitation, Winnie Michener; song, "I Fear no Fear," G. F. Perkins; recitation, Jessie Cranston; song, Miss Katie Durning; recitation, Jennie Pamperin; recitation, Lizzie Fifer; reading, "The Bondage of Drink," G. F. Perkins; song and phrenological readings, G. F. Perkins; remarks and spirit tests and communications, Mrs. E. Perkins. The "Boy Medium," who was advertised, failed to put in an appearance; a misunderstanding between the parents and the managers seems to have been the cause of his absence, but just where it came in remains a mystery. Henceforth, who ever is advertised to appear at these meetings will do so or give a written explanation subject to the reading of the same before the audience. To satisfy and not disappoint, is the aim of these meetings. G. F. P.

The Future Life.

(Victor Hugo.)

I feel in myself the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The earth gives me a generous sap, but heaven lights me with the reflection of unknown worlds.

You say the soul is nothing but the resultants of bodily powers, why then is my soul the more luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. Then I breathe, at this hour, the fragrance of the lilies, the violets, and the roses as at twenty years.

The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which unite me.

It is marvelous, yet simple. It is a fairy tale, and it is a history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. When I go down to the grave I can say, like so many others, "I have finished my day's work;" but I can not say, "I have finished my life."

My day's work will begin again the next morning. The tomb is not a blind alley, it is a thoroughfare. It closes with the twilight to open with the dawn.

I improve every hour because I love this world as my fatherland. My work is only a beginning. My work is hardly above a foundation. I would be glad to see mounting and mounting forever.

The thirst for the infinite proves infinity.

"The great doctrine of development teaches that we are all on the march, and that we are journeying, not from the golden age but to it; that our great Creator has not failed in creating us; that we are not a hideous and unmanageable discord in the universe, and that the end of us

will not be a miserable existence in a miserable hell where God will hide His failures and torment forever the victims of them. No! but God is leading us on, ever towards His own all-perfect light. We are His children now, and what we shall be we know not; but if we may judge of the future from the past, we have everything to fill us with heart and hope; for all things are moving onward; and to the mighty cry of *Progress*, like the crash of thrilling martial music, the whole creation is on march, passing on to its sublime and beautiful destiny. On from the groveling brute—on to the angel and to God."

NEW COURSE.

W. J. Colville's classes, having received the full complement of teaching for the first term, as advertised in the GOLDEN GATE, a new course of instruction will begin next week. The teachings on Spiritual Science or Metaphysics, applied to health and harmony, will be given on Tuesday and Friday evenings at 7:45 P. M., commencing Tuesday, February 19th, and continuing six weeks. Instruction on Theosophy will be given on the same days at 10 A. M. The following is a complete and orderly list of subjects treated in both courses:

MORNING COURSE—THEOSOPHY.

Tuesday, Feb. 19th.—Theosophy, What it is and What it is not.

Friday, Feb. 22d.—The Mystery of the Ages, or the Secret Doctrine of all Religions.

Tuesday, Feb. 26th.—Theosophy in Egypt, Hermetic System.

Friday, March 1st.—Theosophy in Persia, the Zoroastrian Idea.

Tuesday, March 5th.—Theosophy in India—Brahmanism.

Friday, March 8th.—Theosophy in India, part 2, Buddhism.

Tuesday, March 12th.—Magic—Red, White, Gray and Black.

Friday, March 15th.—Difference between Spiritual Adepts and ordinary Magicians.

Tuesday, March 19th.—The Rosicrucians, their Theories of Cosmology.

Friday, March 22d.—The Philosopher's Stone and Elixir of Life.

Tuesday, March 26th.—The Planetary Chain.

Friday, March 29th.—Nirvana.

EVENING COURSE—SPIRITUAL SCIENCE OF HEALTH AND HEALING.

Tuesday, Feb. 19th.—A Concise Statement of the Theory and Practice of Spiritual Science as applied to the Production of Moral, Mental and Physical Health and Harmony.

Friday, Feb. 22d.—The Idea of God according to Spiritual Science.

Tuesday, Feb. 26th.—The Idea of Man according to Spiritual Science.

Friday, March 1st.—A Consideration of the relation between being and existence, and between truth and fact.

Tuesday, March 5th.—Faith, Prayer and Fasting as Essentials to Spiritual Development.

Friday, March 8th.—Conversion, or the Spiritual Meaning of Regeneration.

Tuesday, March 12th.—Hereditary Influences no Obstacle to Spiritual Growth.

Friday, March 15th.—The Mission of Pain and how to Conquer Suffering.

Tuesday, March 19th.—Chemicalization or Crisis, and how to Meet it.

Friday, March 22d.—The Apostolic Method of Healing as opposed to Mesmerism and Medicine.

Tuesday, March 26th.—How to alter Circumstances and secure Success in every lawful Enterprise.

Friday, March 29th.—Explicit Directions for Treatment and Self-protection and the value of Formulas Elucidated.

Questions are freely invited after every lecture. Terms for the course of twelve lectures, \$2.50; single admission, 25 cents. Exercises commence precisely at 10 A. M., and 7:45 P. M. Punctual attendance is earnestly solicited.

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REMARKS—When such evidence as the above is given, (which is a fair sample of testimonials) I am receiving from all parts of this country and from foreign shores, should inspire full confidence in those seeking a reliable remedy. My External Application is truly a wonderful cure and should be in the hands of all sufferers. DR. FELLOWS.

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Yours truly, CHAS. S. COLLINS.